

A L E T H I A:

A OR, A ~~*A*~~
General System *m*

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M O R A L T R U T H S,

Contained in

LETTERS from SELIMA, Empress of
the *Turks*, to her Daughter ISABELLA, at *Grand*
Cairo, in which the Principles of Morality are
treated in an easy and familiar Manner, and the
whole interspersed and illustrated with Variety of
affecting Examples.

R

By RICHARD MURRAY, A.M. & J. U. B.

*Quid verum atque decens, curo et rogo, et omnis in
hoc sum.*

HOR, Epist. I.

D U B L I N:

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T H E

P R E F A C E.

C Onsidering how much has been already writ
on the Subject of Morality, by Men eminent
in Learning, and conspicuous for their Knowledge
of Mankind, I find myself under a Necessity to
apologize to the Publick, for my troubling the World
with the following Sheets ; where I have not Vanity
enough to imagine the Reader will find any Thing
new, upon a Subject so much exhausted, or that my
Manner of treating it, though different from those
who have gone before me, can add any new Light
to the great Truths of Religion and Morality : But
as the Importance of the Subject renders it the Ob-
ject of every wise Man's Enquiry, it is to be hoped
that, to a Mind sincerely attached to Truth, it can-
not be disagreeable to see the eternal Doctrine of
Right and Wrong placed in as many different Points
of Light as possible ; since as there are almost an in-
finite Variety of Manners of Conception among
Mankind, even in those Truths about which they
agree in their Conclusions ; so the greater Diversity
there is in the Manner of stating general Truths,
there is the greater Probability of their becoming
universal. This was one Motive for my pursuing a
different Plan from the Bulk of Moral Writers,

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and not from any vain Supposition, that I had struck out a Path less liable to Exception than theirs.

When I first committed my Thoughts upon ~~this~~ Subject to Writing, I must own I had no Intention of appearing in the Character of an Author, my particular Circumstances laying me under greater Difficulties in the Execution of any Thing in that Way, than any other Man.

These Letters were originally designed for the private Instruction of the Daughter of a worthy Friend. The Favours I had received from that Gentleman put me upon studying some Means that would at least testify the Sense I had of his Benevolence and Friendship. The surprizing Genius, and uncommon natural Ability which I discovered in this Gentleman's Daughter, by the great Proficiency she had made, at a very early Stage of Life, in History and Musick, furnished me with a Hint, that I could not perform an Office more agreeable to my generous Patron, or more useful to the Publick, than by cultivating a Mind capable of the most abstracted Science, with the Knowledge of Morality, a Study which ought to be the ultimate End of all human Literature.

In executing this Design, (of which my Friend approved) I considered, that a Course of Ethicks, delivered in the dry, rigid, systematick Way, might disgust my young Pupil, and make Knowledge appear less amiable to her tender Mind; and that a Mind not accustomed to think abstractedly, however desirous of Knowledge it might be, would naturally grow uneasy, and wander from the Point, unless there is something to fix the Attention, and bribe some other of the Passions to join in the painful Pursuit; the young and inexperienced want something to entertain, as well as to improve their Understanding, they must be deluded into Knowledge,

ledge, especially of grave Subjects, by gilding the harsh Countenance of Moral Precepts with something amusing and entertaining to the Fancy ; therefore I had recourse, on this Occasion, to the Epistolary Fable of *Selima to Isabella*. As my Intention was only to make these Letters serve for a Theme to my young Pupil, whom I wanted to make acquainted in the most familiar Way with some of the most important and fundamental Truths in Natural Religion, I avoided, as much as the Nature of the Subject would admit, any Abstracted or metaphysical Reasoning ; though, I am afraid, some who consider me as writing to the Ladies, will be apt to think I have supposed them capable of understanding more of that kind of Reasoning than Men are willing to allow the generality of the Sex, and that some of the Letters are above their Reach ; but I hope the Fair Sex will be my Advocate in this Case, as well as the unprejudiced Part of Mankind : Since it is evident, to all who have taken the Pains to consider Female Understanding, that with the same Helps and Opportunities we have, they are capable of any Branch of Learning, however abstracted. Indeed Custom, and the partial Prejudice of Men, have denied them the Use of their natural Abilities, confined them to meer Domestick Knowledge, but this does not argue the total Absence in them of these Faculties, which we establish our Preeminence upon ; and as I found my Pupil, for whose Use these Letters were at first compiled, capable of receiving the most sublime Truths, I think I made at least a probable Conjecture, that some others of that amiable Sex might profit by the same Means ; and that some of them might be induced at least to try how far they are capable of attaining the Knowledge of these Truths, that are so essential to their Happiness.

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From SELIMA to ISABELLA.

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LET. II. The Mother represents to her Daughter, the Effects which the Vision had upon her, and her Endeavours to get it explained; how she comes to be informed of the Dervise *Bedriddin* and his Character: He undertakes to explain the Vision, and begins with a Demonstration of the Being and Attributes of God.

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LETTER

LETTER I.

SELIMA the Empress to ISABELLA.

SINCE the Departure of my dear *Isabella*, I have done little else than importune Heaven, and our holy Prophet, to shower down their choicest Blessings on the Head of my darling Child. Though I am sensible your natural Inclinations, and my Zeal in your Education, together with the divine Instructions of the pious * *Mufti*, might protect your Innocence, and conduct you safely to the unspeakable Joys of Paradise; yet, I am sure, you will forgive a Mother's Anxiety, when I consider you as a human Creature, that you are young, and that of Consequence you have, besides, many turbulent Passions to contend with; to master which, you must call up, in your Soul, all the heroic Virtues of your Ancestors to your Assistance: You have also to guard against the Insinuations and Flatteries of cunning and designing Men; the Summer of Prosperity is ever infested with these Vermin. As thy Birth and Station set thee above, so let thy Virtues distinguish thee from, and be thou an Example of Goodness to, all the *Egyptians*. The last Time your sublime Father made

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* *Mufti*, the Sovereign Interpreter and High-Priest of the *Mahometan* Law, whose Dignity is above that of the Bashaws; his Power is frequently terrible to the Grand Signior himself; it is he who girds the Sword on the Grand Signior at his Accession, which answers to the Ceremony of our Coronation; he is also Patriarch of *Constantinople*.

me a Visit, in my * *Seraglio*, after many Expressions of Tenderness for you, he left me full of parental Disquietudes, my Attention being wholly employed about you ; a deep Sleep stole insensibly upon me, and the following Vision presented itself to my Imagination. I am satisfied, that my Supplications have reached the Throne of the great || Prophet, and that he has sent one of his good † ministring Angels to soften my Concerns, and promote your Happiness. I thought I saw thee, with all thy native Innocence, descend from the faithful Arms of our Slave *Tamar*, thy Nurse, and enter upon a great Plain, to whose Prospect there were no Bounds ; an infinite Number of People accompanied you, but all kept different Paths. I saw thee commence an Acquaintance with a great many, who seemed to be as ignorant of the Way

* *Seraglio*, a *Persian* Word, which signifies a Palace, and has the same Acceptation among the *Turks*. The *Seraglio* of the Grand Signior, which is mentioned here, and said to be built on the Plan of *Solomon's* great House, is a Triangle, two Miles about, wholly within the City, at the End of the *Promontory Chrysoceras*, now called the *Seraglio Point*. No Stranger was ever yet admitted to see it's inmost Parts. Here the Grand Signior's Wives, Concubines and Children are kept, and such of the young Nobility as are designed for publick Employments.

|| Prophet. The *Turks* imagine, that as Visions were heretofore communicated by the divine Spirit to *Daniel*, *Ezekiel*, *Joseph*, &c. they are, in the same Manner, sent, by their Prophet, to true Believers.

† Ministring Angels. The Existence of these Beings is admitted by almost all Sects of Religion, and they are affirmed to be the most excellent of all Creatures. The Word itself is a Term of Office, not of Nature, originally signifying a Messenger among the *Turks*. Great Power is attributed to them, as to the Angel *Gabriel*, whom they suppose able to overturn a Mountain with a Feather of his Wing.

Way as thyself. As I never lost Sight of thee, I observed you frequently stop to enquire the Way; about Noon I saw a great Plain, as large as the former, but infinitely more perplexed with winding Roads, and intricate Passages; you then seemed to be tired of your former Acquaintance, and fruitless Enquiries, and began to imagine, that you knew the Situation of the Country well enough to go alone; thou hadst scarcely gone a Mile, till I saw, coming towards thee, at a little Distance, a Company of the gayest drest Women I ever saw, the tallest of whom, who seemed to claim the Precedence, approached with an Address extremely polite: Her Person was tall and majestick, her Air perfectly agreeable, every thing about her, and her Companions seemed so elegant, and carried along with them so much Jollity and Pleasure, that any other Person, as well as thy self, might have wished earnestly for their Acquaintance; however, there was something so stiff and affected in their Behaviour, and so fantastick in their Habit, that, I must own, I was disgusted. She accosted thee in the genteelest Manner, saying, that she was sensible you was a Stranger, and unacquainted in that Part of the World, in Pursuit of Happiness, and that it was only in her Power to bestow it; and that she and her Daughters would devote themselves to thy Service. I live yonder, says she, come with me, forget these Fatigues, and give yourself up wholly to Pleasure. Then turning my Eyes to where she pointed, I saw the most bewitching Prospect that can be conceived, something resembling that Paradise promised by our great Prophet to true Believers; it was a deep Vale, most charmingly bespangled with Flowers, through the Middle of which, a crystal Stream flowed, forming a Thousand delightful Meanders; here and there, at unequal Spaces, were Arbours planted of flowering

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Shrubs;

Shrubs; on the Sloapings of those Hills, which overlooked the Valley, were Groves of Citron and Orange Trees, whose Blossoms diffusing their grateful Odours embalmed the Air with ravishing Essences. Every where Companies of young Men and Women were dancing and singing; Mirth and Pleasure seemed only to keep their Court there. Enamoured at the Prospect, and overjoyed at the Invitation, you joined this obliging Guide, and immediately I saw thee carried, with incredible Swiftneſs, towards the Valley; being very intent, thou didst not at first attend to a Voice from behind, which called thee distinctly several Times; at last stopping short, you looked discontentedly about for the Person, who so unseasonably intercepted your Progress: I then saw an old Lady, majestick in her Stature, modestly and decently attired; her Deportment had in it a becoming Gravity, her Countenance was stern and awful, commanding, at the same Time, Love and Veneration. As she approached that Severity insensibly softened into a Serenity, which bespoke the firmest Composure of Mind; being wholly attached to these new Companions, who called upon you not to regard her, I saw thee look upon her with a dumb Indifference, and continue thy Journey; you were presently in full Possession of the desired Place: I saw you then greedily catch at one of the gaudiest and gayest Flowers I had ever seen, which your Guide offered; the old Lady, who still followed, intreated thee earnestly to refuse it, you eagerly put it to your Nose, and very soon bitterly complained of the Stinging and Pain it left behind. Being much out of Humour at this Disappointment, the Blood of Resentment began to glow in your Cheeks, and in a frantick Humour, you violently caught Hold of your late admired Guide, to punish her for the Deceit she had put upon you; but good Heaven ever defend the Children of the Faithful

Faithful from seeing such an Object as then presented itself; the Diamonds which sparkled about her instantly lost their Lustre, and her sumptuous Habit then appeared to be rotten and loathsome Rags covered with Tinsel, her Person withered, wrinkled and lame, her Eyes languished with a melancholy Cast, which now and then she rolled suddenly about, as if she was afraid; from every Pore of her Body issued Streams of loathsome and fetid Matter, and every Limb carried the Remembrance of some Vice. The Discovery of this hideous Spectacle, at first, had such an Effect upon you, that I grew apprehensive of the Consequences; first with a stupid Insensibility, then wild Ravings and broken Mutterings, and half interrupted Sentences, I frequently heard you repeat the Word *Happiness*! then cry out, *I am deceived*! When your Spirits were sufficiently exhausted with these Agitations, the old Lady, whom you had first looked upon with Contempt, came forward with an Air of Humanity; at Sight of her, you seemed to be in much Confusion; with down-cast Eyes, and much Sorrow, you fell at her Feet submissively, begging her Pardon, and imploring her Assistance; then reaching your Hand to the old Lady, who obligingly offered her's, she addressed thee in a plain friendly Manner, Come, my Daughter, it is seldom too late to be acquainted with me, come with me, for I can help you; then leading thee up by another Way, she asked if you knew where you were; on your making no Answer, she said, The great Plain you had entered was called *Life*, that thy fellow Travellers were the rest of Mankind, and that the Multitude of Roads thou mettest with after were the different Settings out in the World; the mile before you met the Woman was the first Year, which young People generally pass innocently enough; that Woman was Vice, and they along with her were Pro-

digality, Wantonness and Excess, her constant Companions and Followers ; the fantastick Habits they appeared in were mere Show and Outside, to delude the Unwary ; the Valley was that of unlawful Pleasures, from whence no one ever returned without Want, Diseases and Remorse ; she added, that her own Name was Reason, that she would teach the Way to Wisdom : As she was going on, one of my Women entering my Chamber, both she and my Vision instantly disappeared. On thy Account, my dear *Isabella*, I shall enquire from the wisest * *Dervises* and gravest † *Mussulmen*, what the Will of our great Prophet is towards thee ; in the mean Time I beg, that thou wilt preserve thy Virtue, keep thy Health, and be happy.

Constantinople the 14th Day
of the 6th Moon.

S E L I M A.

LETTER.

* *Dervise*, or *Derwiches*. This Word is originally *Persian*, and signifies, in that Language, a Beggar. Among the *Turks* they are an Order of Monks, who profess extreme Patience and Poverty : They are very chaste while they continue among the Brotherhood ; but are suffered, at their own Request, to go out and marry.

† *Mussulmen* signifies, among the *Turks*, at this Day, Orthodox, or true Believers : it is derived from an *Arabick* Word, which signifies 'saved.' *Mahomet* established his Religion by Fire and Sword, sparing none but those who became his Profelytes : Hence the Word *Mussulman* signifies 'saved ;' others will have it to be a *Sclavonian* Word, signifying predestinated.

LETTER II.

SELIMA the Empress to ISABELLA.

THOUGH I am conscious of the Worth and Excellency of thy Spouse *Achmet Basha* *, yet as I am unacquainted with the Customs and Privileges of his Seraglio, thou would'st pity me when I tell you, my dear *Isabella*, that my Fears for you increase in Proportion to the Distance that thou art gone from me. I have, to no Purpose, consulted the devoutest ** *Imams* and learned † *Molocks* for an Explanation of my Vision : The greater their Difficulties appeared, the more solicitous I grew for its Interpretation. One of my Women, who is a *Circassian*, at length informed me, that there was a sage and holy ‖ *Dervise*, who lived at § *Temir-Capi*, between the Foot of Mount *Caucasus* and the *Caspian* Sea, named *Beddridin Alli*, who has

* *Basha* is an *Arabic* Word, signifying Lieutenant-Governor of a Province.

** *Imam* or *Iman*, an Office in the *Mahometan* Church, answerable to that of a Vicar amongst us ; It is held by some to be hereditary, like the Pontificate of *Aaron*. They are held in such Reverence, that let their Doctrines be what they will, after their Election to this Office, he is looked upon to be heterodox who opposes them. The Word signifies Prelate, and is sometimes used as a Term of Excellency for the Heads of the four Sects among the *Mahometans*, as *Abu-beker Imam* of the Sect followed by the *Turks*, &c.

† *Molocks*, Doctors of the *Mahometan* Laws.

‖ *Dervise*. See Page 6. Note *Dervise*.

§ *Temir Capi* signifies Iron Gate ; it is a strong Fortreis near *Derbent*, on the great Road to *Persia* on that Side.

has seen one thousand and twenty Moons : A Life spent in the strictest Austerity and continual Acts of Piety has made him famous ; thirty-five Times has our holy Prophet heard his devout Supplications in the sacred Porch of *Mecca* ; his chief Diet is Vegetables, and such wholesome Herbs as he gathers among the Rocks ; his Palate is a Stranger to any other Drink but Water : This rigid Course of Life has procured him such a clearness of Understanding, and has so enlightened his intellectual Faculties, that he sees the Wonders of Heaven above, and the Secrets of all Nature infallibly. This venerable Person have I therefore called to our Imperial Presence : The Gravity, Piety, and great Wisdom of this good Man have astonished me ; he has told me that my Vision was from Heaven, and that it was left to him to explain those delightful Truths which the Angel *Reason* mentioned in my Vision, and that it was my Duty to transmit them to thee, my Child, for thy Instruction. First, says he, as * GOD is the Source of † Truth, and the Perfection of it, and indeed Truth itself, I will speak of him ; at which Expression such an Elevation of Heart, and Divinity of Countenance manifested themselves in him, that instead of reverencing I almost forgot myself and adored him. The Supreme Being, says he,

is

* GOD. This is a Term which can't be well defined. The common Acceptation signifies a Being infinite, incomprehensible, &c. It is properly a Relative Term, which signifies Dominion, to which Idea, if you annex the negative Attributes, it makes out the proper Import of this Word.

† Truth. *Plato* held Truth in so much Reverence, that he asserted the Supreme Being might have Truth for his Soul ; and I suppose that our Dervise took this Exposition from that Divine Philosopher.

is the true LORD of * Nature, † Chance, and § Neceffity, (the false Gods of many Dervifes) for Nature is no other than the Operations of the all-powerful and wife GOD upon inactive Matter, Chance the visible Effects of a Cause entirely unknown to these Hereticks, and Neceffity is no other than the constant and regular Obedience of things to the Laws of Nature, and has no Power in itself. Hence it is evident that these are imaginary, and have no Original but the Will of the Eternal Cause, and that such a Being demonstratively exists is certain ; for though we constantly see through the whole System of the Universe a continual Succession of the same Causes and Effects, although this Order of Things may have persisted in the same Rotation for thousands and thousands of Years ; yet as we can discover nothing that could give itself originally Being, or produce itself into Motion, we must necessarily refer the Being and Motion of all Things to some original and invisible Cause and Mover : Hence the Idea, or Notion of GOD, is as clearly acquired as any Mathematical Certainty, and that he is independent

* Nature. Our Dervise rightly conceives this perplexed Term, for it certainly cannot mean the aggregated System of all Beings, but that Law which the Supreme Creator has imposed upon all Things. *Aristotle* gives you a whole Chapter on the different Explanations of this Word ; and the great Mr. *Boyle* enumerates eight various Uses of it amongst us, but to our Dervise's great Honour he acknowledges himself to think as he does.

† Chance. If this Term means any thing at all, it should only be applied to Events which fall out without any necessary Cause.

§ Neceffity differeth from Constraint in this, that the former is joined with the Pleasure and Inclination of the Will : to which Constraint is contrary ; as in the Cases of moral Neceffity.

dependent is plain, from his having a Power to begin the first Motion of Things ; and as he is the original Cauſer of all Things, he cannot have any ſuperior Cauſe, therefore he muſt be * Self-exiſtent ; and further, that there muſt be indispensably an independent Being is plain, ſince we ſee nothing in the Universe able to produce itſelf, or, if produced, carry itſelf into Motion. This Being muſt be † eternal, as he has given Being to every Thing. As all Things had a Beginning, their original Cauſe muſt of Neceſſity have no beginning, ſo conſequentially eternal. Mighty Sultaneſs, theſe are plain and incontestable Truths, which thy humble Slave has the Honour to deliver to thee. That this eternal Being is alſo incomprehenſible is evident by the Faculty of our Reaſon. We are able to trace from Cauſe to Cauſe, upward to the great original Cauſe, by which we get a certain Knowledge of his Exiſtence ; but ſince the manner of ſuch Exiſtence is intirely unknown to us, it neceſſarily follows, that he muſt be, and is incomprehenſible. The Perfection of the Supreme Being is clearly deducible from this, that we can find nothing upon which he may poſſibly or probably depend for his Exiſtence, for he himſelf is the Spring and Source of all Exiſtence, therefore his Mode of Exiſtence muſt be perfect. From theſe conſiderations we may juſtly conclude, that he exiſts without Bounds or Circumſcription, and,

* Self-exiſtent. The ſelf-exiſtent Being may be conſidered abſolutely or relatively : Abſolutely, as he is in his own Nature the Object of Contemplation and Admiration ; relatively, as he is regarded by his Creatures as the Object of Adoration and Worſhip.

† Eternal. Our Dervife rightly calls the Supreme Being eternal, and in other Places infinite, for he that is the eternal and infinite Cauſe, is the true Lord of Eternity and Infinity.

and, if he does, he is surely every where, and this is called his * Ubiquity. That the Supreme Being is but one, for to suppose more than one would destroy his Independence and Perfection; for by this Means he would become dependent and imperfect. If we suppose two Beings to exist, they must be either of the same or of opposite Natures; if of the same, by their existing and acting in the same Manner, their Natures and Essences would co-incide together, and consequently so unite as to become one; if opposite, by their continual acting in contradiction to one another, they must destroy each other's Existence, and that of every thing else. GOD has therefore been proved to be the Author of Existence and Motion, and as such, he, without Doubt, created the Universe, and gave it Existence by the absolute Power of his own Nature, his Right of Creatorship giving him Authority to govern it by his Power, and conduct it by his Providence; on these Accounts he challenges no less Obedience and Adoration from *Amureth*, the invincible Sovereign of all the Earth, thy Husband, than from *Beddridin*, the meanest of thy Slaves. The Supreme Being must be a Spirit, otherwise he would be material, and if material, most excellent Princess, he must consist of Parts, which being separable implies Imperfection; beside, Matter is incapable of acting of itself, and that is against the Idea we have advanced concerning the first Mover. That he is also unchangeable, and unalterable, we conclude from the Perfection of his Nature; for if he were liable to Variation or Change,

* Ubiquity, properly Omnipresence, a divine Attribute, by which the Supreme Being is intimately and virtually present with all Things; to suppose him present any other Way would be to imagine something necessary to his Existence.

Change, it would argue him an imperfect Being. Perhaps it may be asked, how the Supreme Being, who is a Spirit, can possibly act upon, and put the material World into Motion? If there is any Person so ignorant of his Power I refer him to himself; his Soul acting upon his own Body will inform him; his Wisdom, Knowledge, and Mercy speak aloud in the stupendous Frame of the Universe, its admirable Contrivance, the regular Vicissitudes of the Seasons, and the wonderful Revolutions of the Celestial Bodies; but above all, his unspeakable Goodness is peculiarly manifested to Man, into whom, as the wise Law-giver of the *Jews* observes, he breathed a living Soul. He then concluded with telling me, that our next Conversation should be concerning the Nature and Essence of the Soul. If these profound Mysteries, my dear *Isabella*, impress themselves as strongly upon thy Heart as they have upon that of thy tender Mother, I make no Doubt but thou wilt be one Day a happy Sharer of those Joys promised by our Prophet to true Believers. May the all-seeing GOD, and the Host of Prophets watch over thy Heart! Farewel.

*Second Day of the
3d Moon.*

S E L I M A.

LETTER III.

SELIMA the Empress to ISABELLA.

Thou great Princess, exalted high above all the Thrones of the Earth, chief Favourite, and Wife to the invincible * Sultan, (continued my sage

* *Sultan*, signifies Conqueror, a Title given by a conquered Prince of *Arabia* to one of the *Ottoman* Kings, who after that assumed the Title, which has been since kept by all his Successors; unde Sultaneſs.

sage *Dervise*) I shall now reveal to thee great and mysterious Truths, as explained by the immortal † *Caliph Hali*, a few Days before that Oracle of Piety and Religion fled to the everlasting Regions of Joy in Paradise. The devout ‖ *Asambaba* asked him how he understood these Passages of the divine * *Alcoran*.

“ There is no other Cause why GOD did endue and
 “ adorn Mankind with Reason and Understanding
 “ above other Creatures, but only to the End that
 “ we should diligently and effectually consider in our
 “ Minds the infinite Largeness of the divine Grace
 “ and Bounty, and the Omnipotence of the Deity ;
 “ and for this Cause only did he place Eyes in Man’s
 “ Body, that he should behold and acknowledge his
 “ admirable Works, and Creatures, which he had
 “ made in great Abundance by his divine Power and
 “ Omnipotence ; and therefore did he fasten Ears
 “ to the Head of Man, that he should attend and hear-
 “ ken to the Words of the heavenly Law, that hav-
 “ ing heard and well understood them, he should dili-
 “ gently keep and observe them.” These Things,
 illustrious *Hali*, tend to the Glorification of the one
 GOD, and must give exquisite Pleasure to the In-
 quirer ; but as it is here mentioned, THERE IS NO

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† *Caliph*, signifies Successor, but was more particular-
 ly applied to the High Priest, or Head of the *Mahometan*
 Church, than to that of King, for which it was some-
 times used.

‖ *Asambaba*, the Head or Principal of the Sect of the
Derviches.

* *Alcoran*, or *Coran*, called so by way of Eminence
 by the Impostor *Mahomet*. This Word signifies Read-
 ing, in Emulation of the Holy Scriptures, which are
 styled Writings: ’Tis the Revelation of the *Mahometans*,
 and asserted by them to have been brought down by the
 Angel *Gabriel* in 23 Years to that Impostor ; but the
 Truth of it is, that he was assisted in this Composition
 by one *Sergius a Monk*.

OTHER CAUSE, it seems evidently to exclude the delicious Prospects of Paradise, and Immortality engaged by our holy Prophet to departed *Mussulmen*. Where is thy profound Reason now, O thou learned *Asambaba*, thou who inlightenest the Souls of all Dervises, replied the pious *Hali*, if thou canst not distinguish, by the Assistance of thy own reasoning Faculty, the * Soul's Existence, Dependance, Immateriality, and Immortality? Thou knowest, wise *Dervise*, that there are three kinds of Souls, which animate and actuate all material Beings; the sensitive, which informs the brute Creation; vegetative, that of Plants; and the rational, that of the human Species: The rational Soul is that Being in the human Body by whose Assistance we think, apprehend, reason, &c. it cannot be a Part nor Faculty of the Body is plain, for though the Eyes, Ears, and the rest of our corporeal Organs should cease to discharge their Functions, yet the Properties of Reasoning, Willing, and Doubting still live in the Soul; she sits in the Body like a General, at the Head of an Army distributing her Orders, and directing the Motions of her inferior Officers. If the Soul did not actuate the human Body, (if we could act at all) there would be as much Confusion as we see in Armies without a General; further we can discover nothing in † Matter from whence any one Operation of the Soul can possibly flow, and that she exists in ourselves we are conscious, but in a dependant Manner: Among all her excellent Faculties we can trace

* *Soul*. I take the human Soul to be that spiritual Substance, proper to inform, or animate a human Body, and by its Union with this Body to constitute a reasonable Animal, or Man. This is its Essence.

† *Matter* is defined to be an extended, solid, divisible, passive Substance, the unknown Substratum of all natural Things, none of whose Properties can bear the least Resemblance to those of the Soul in her Operations.

trace nothing in her like a Power of giving herself Existence; we must therefore, for her Being, refer her to something superior, and this can be no other than the tremendous God of the † Resurrection. I think, most learned *Dervise*, that from these Considerations you will conclude with me, that the Soul is not the human Body, nor any Faculty thereof; but that it is an immaterial Being joined to the human Body by an inconceivable Union, which dispenses its Will and Instructions to each of the Organs; nor can we deny the Power which the Soul has over the Body by help of this Union, which we cannot comprehend, more than the Authority of a General over an Army, because we have not seen his Commission. I am not ignorant, holy *Asamba-ba*, that some of the learned *Molocks* of your Profession have, from the great Reverence which they bear to our Parent Earth, asserted, that the rational Soul was material. If this Opinion was true, and that Matter could think, thy religious Vestment would be as conscious of Pleasure and Pain, Good and Evil, as thou art; besides, we know the Operations of our bodily Organs are always conversant with, and concerned about, material and sensible Objects; these argue the Body's Materiality: But the Employments and Operations of the Soul, which are Reasoning, Judging, Willing, &c. are in themselves absolutely immaterial, and most evidently demonstrate the Immateriality of that Being, from whence such Operations flow. These last Arguments also contribute strongly towards the proving the

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† *Resurrection*. The Doctrine of the Resurrection is held in such Veneration among the *Mahometans*, that they tell you there is an Angel named *Ezraphil* who always stands with a Trumpet in his Mouth ready to proclaim the Day of Judgment.

the Soul's Immortality. There may be many Arguments drawn from Morality and God's Providence, to assert this Doctrine, not only with the highest Degree of Probability, but with Certainty. The great Opulence and good Things of this Life, with which we see the stiff-necked and stubborn *Jews* abound, the Distresses and Calamities with which we constantly see the pure and undefiled Sons of our great Prophet labour, may satisfy us, that, without Doubt, the Time will come, when every Man shall receive Rewards and Punishments proportionable to his Actions. As I just now observed, the Arguments to prove its Immateriality confirm its Immortality; for if the Soul be immaterial, as it surely is, it must be without Parts, and consequently indivisible, and therefore certainly immortal. From the Nature and Manner of Existence of the human Body, it cannot think, without the Assistance of the Soul, though the Soul may, without the Organs of the Body: and this Consideration may demonstrate to us the Soul's having a Power of thinking after Death, and consequently being capable of Happiness or Misery in a future State. The great Author of our Being has endowed the Soul with the divine Faculties of reasoning and distinguishing Right from Wrong; we therefore become Objects of the Almighty's Love, or Hatred, who will no Doubt annex Rewards or Punishments in the World to come, suitable to our Natures.

These, mighty Sultanes, were the Opinions of the sanctified *Hali*, Successor to our great Prophet. That the Soul is of a divine Nature thou knowest, from whence you will naturally enquire, how she comes to do Evil. There are other Principles in the human Body, with which she wages continual War. These are the Passions which sometimes conquer and lead her in miserable Captivity. What these Passions are,

re, with Rules for subduing them, shall be (adorable Princess) the Subject of thy faithful Slave *Beddridin's* future Conversation. My dear *Isabella*, the Discourses of this wise Dervise have had more Influence upon me, than all the sage Advice of the venerable Musti. Do you seriously think of them; and above all Things, take Care of your immortal Soul, farewell.

Constantinople *the 5th Day*
of the 7th Moon.

S E L I M A.

L E T T E R IV.

S E L I M A to I S A B E L L A.

MY dear *Isabella*, the solid Pleasure which my wise Dervise gave me, in his last Discourse concerning the Soul's Immortality, influenced me to send for him somewhat earlier the next Day. I own now, my dear Child, that I thirst impatiently after Instruction, as well on my own, as thy Account. I am satisfied, that I can quench it no where so well, as in the pure Fountain of this Dervise's Wisdom. His last Dissertation consisted in the natural Evidence of * Virtue and Vice, Good and Evil, &c. the Sum of which I send thee, in the best Manner I can recollect. Great Madam (says he) among all the Excellencies

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* Virtue, Vice, &c. It is very observable, that our learned *Dervise* treats these Words, *viz.* Virtue, Good, Right, and their Opposites, as synonymous Terms; and I believe very justly; for after all the subtle Definitions given of these Words, I believe, on a close Enquiry, they will be found to amount to the same Thing.

cellencies with which I have proved the † human Soul to be enriched, these are none of the smallest, that she can think, reason, and is capable of Happiness or Misery, and of distinguishing Right from Wrong. As this last is the principal Characteristic of Mankind, let us examine what Progress the Mind takes for the investigating this Knowledge; there are but two Ways of communicating Information to Man; first by external and sensible Objects, impressing themselves upon the Organs of the infant Body, exciting certain Motions in the animal Faculties, which being by them conveyed to the * Seat of Sensation, produce the Ideas of † Pleasure or Pain. These therefore are the first Perceptions that the Mind can be supposed to be furnished with. The next are from internal Objects which the Mind has received from Things

† Soul or Mind. Of Minds Philosophers acknowledge three Kinds; God, Angels, and the human Soul; for a thinking Being must either be finite or infinite; if infinite, it is God; if finite, it either operates by human Organs, or not; if not, 'tis Angel, if through human Organs, 'tis Man. The human Mind is properly defined a thinking, rational Substance; and by Thinking it is distinguished from Body; and by Reasoning from God and Angels, which are supposed to see and know Things intuitively.

* Seat of Sensation, or *Sensorium* supposed to be the Seat of the Soul; it is placed by some in the *Medulla oblongata*, because that there the Nerves from all the Organs of Sensation terminate, which are the Canals through which all Information passes to the Soul, and assist her in no other Shape.

† Pleasure or Pain, the great Business of Life, which is intirely managed and governed by these two Principles. Wherever Providence has annexed these Ideas, we may assure ourselves, that some Duty is enjoined, for the Benefit either of the Individual, or the Species, to admonish us, either to chuse this, or reject that.

Things without; and now growing into a Kind of Acquaintance with them, exerts her reflecting Faculty upon them; and according to the Measure of Pleasure or Pain produced by them, denominates such Things good or evil; hence we have two kinds of Knowledge, the sensitive and rational; of this last kind is the Idea of the Existence of God, and the Soul; for all the sensible Objects in the World soliciting our Organs could never produce the Idea of God in us, till the Mind internally reflects and compares those Objects which she has received from without. I shall not pretend, mighty Sultaneſs (continued he) confidently to affirm, that the Perception of Good and Evil originally takes its Rise from the Ideas of Pleasure and Pain; but I think, it very naturally follows, that the Mind, when she is able to compare Actions and Things with one another, will be very apt to pronounce that to be good which gives her Pleasure, and that Evil, which gives her Pain. This Method of proceeding in the Mind, gives it but a Kind of particular and limited Knowledge. It may be worth while to enquire, how she comes by those general Truths, with which we see her furnished. This she does by the Power of Abstraction, which is done, by separating the Ideas of Circumſtance, Time and Place, from particular Objects or Actions; hence it is, that the Mind is so plentifully ſtored with univerſal Notions; for the meaſuring the moral Rectitude or Obliquity of theſe general Notions the Mind, at firſt, ſcans them by the Degrees of Pleasure or Pain ſuch Objects or Actions would have given it. Thus the Mind becomes enlarged, and extends herſelf gradually, from particular to general Truths; and from the particular Ideas of Pleasure and Pain, ſhe arrives at the general Knowledge of Good and Evil, Right and Wrong, Virtue and Vice, &c. This Knowledge or Conſciouſneſs of the Difference

ference between these opposite Principles, universally obliges all Mankind, in their Actions, to pursue the one, and avoid the other. Most sublime Empress (continued he) I am sure, that thou art convinced that the Knowledge of Right and Wrong, Good and Evil, is as inseparable from a thinking Being, as its Existence. I mentioned, that all Mankind were obliged to pursue Good, and avoid Evil: Let us examine from what human Obligations arise, and in what they consist. * Human Obligations have their fundamental Grounds in two Things; first, we are naturally bound to give every Man such Treatment, as we in the like Circumstances would chuse to receive, as we must believe he has placed the same Estimate on Things that we have; the other seems to flow from this Source also, that from the Perception of Right and Wrong, we are obliged to do good, that is, to promote the Happiness of ourselves and others as far as we can. Human Obligations therefore consist in the exact Conformity of all our Actions to right Reason, as far as we have Abilities; for to Actions impossible there lies no Obligation. To render all our Actions morally good or evil, 'tis necessary we should have Abilities, that is, that we should have it in our Power, or be able, at any Time, to chuse this, or reject that. If a Man had not a Freedom of Choice, he would act under Necessity, and therefore not be liable to Obligation, as he could not be then reputed the Author of his own Actions.

Great

* Human or natural Obligations are founded on natural Equity, without the Enforcement of civil Necessity or Constraint; Civil Obligation is founded in Constraint, without any Foundation in natural Equity; from these two arises a third Kind, called mixed, which is, when the civil Power confirms the natural Equity.

Great Madam, since I have mentioned * Reason, give me Leave, by Way of Definition, to subjoin my Notion of it. I take it to be that excellent Faculty of the Soul, by which it distinguishes every Degree of Right and Wrong in all human Actions.

There are two Objections usually made by subtle Casuists, to their Principle of † Will or Liberty, first, that the § Passions carry the Will away, and lay her under a Necessity of acting in Consequence to their Imperious Commands. This, great Madam, I confess, is too frequently the Case in young Persons; but when the reasoning Faculty is grown to such an Age, as to discern, that those || elder Brothers of her's have seduced, and violently detain one of her ablest Assistants; she assiduously applies herself to the disintangling it from their Fetters, which being done, Reason then confederates herself with the Will, and makes War upon the Passions, to the subduing of those their inveterate Enemies. The other Objection is of a more dark and

* Reason is that Principle of the Soul, by which it investigates Truth, by examining and comparing Consequences and Relations.

† Will or Liberty. Our *Derwise* erroneously confounds those two Principles together; the Will is that Impression or natural Tendency of the Mind, which indeterminate-ly carries us to this or that; and Liberty, that Power of the Mind, which directs those general Impressions to any particular Object.

§ Passions, are properly such Motions only, as interrupt the Soul in her Action; the different Motions and Agitations of the Soul are frequently called Passions, but in Strictness many of them are Actions, such as Ambition, &c.

|| Elder Brothers. The *Derwise* ingeniously proves the Passions the Reason's elder Brothers; it is certainly by them we are determined in our Infancy, before the reasoning Faculty is able to exert itself.

and intricate Nature, which is, that if Man had an absolute Freedom of Will, such a Principle would interfere with, and totally destroy the Notions of a governing † Providence in the supreme Being.

I own, mighty Sultaneſs, that the different Expositions which many wiſe and learned *Molocks* have given me on this Point, have rather perplexed than cleared up the Matter; however, if your Highneſs will condeſcend to hear the humbleſt of thy Slaves patiently, I ſhall reveal thoſe Arguments which ſatisfied me on this Queſtion.

I was convinced within myſelf, that the Supreme Being extended a general Providence to all the Things of the Uniſerſe; that he had preſcribed ſtated Laws, by which all Beings were to be regulated and governed; that the Sun was to viſit the World at its appointed Time; that the Seasons were to ſucceed each other, for the generating, nourishing, and ripening into Uſe the vegetable World; that the ſame Effects ſhould ever follow the ſame Cauſes, that is, that all Animals ſhould be continued, propagated, and preſerved in the ſame Manner. But here the Difficulty aroſe, whether the Supreme Being exerted a particular Act of his Providence at all Times; to leave Mankind without the Protection of the Supreme Being I thought was very hard; and again, if all our immediate Actions were under his Influence, we ſhould then act under Neceſſity, and our evil Actions would be not imputable to us, but to the Supreme Being, which was an Opinion ſo contrary to the Ideas of his infinite Goodneſs, and Perfection, that:

† Providence. The Notion of a Providence has been very early in the World, even amongſt the Heathen Theologiſts; it is founded on this Opinion, that the Creator has not ſo aſcertained the Laws of Nature and ſecond Cauſes, but that he can, at any Time, interpoſe to alter, enforce or ſuſpend them.

that I shook with Horror at the Thought. These Considerations often distracted my Thoughts, and filled me with dismal Apprehensions. Whither should I fly for Succour? Where was my Relief in such a Dilemma, since no human Power could assist me? I naturally concluded that it was from Heaven only I was to expect Information. After the most zealous Supplications to our holy Prophet for his Instruction concerning this great Doubt, the last Time I put up my important Petition at the sacred Door of *Mecca*, suddenly a Drowsiness fell upon me, and a death-like Sleep succeeded: I found myself (I cannot tell in what manner) in the Company of a white * Angel; his Person was tall and graceful, his Countenance lovely, and mixed with so much Sweetness and Majesty, that at first I was at a Loss whether I should love or adore him. Thy Prayers, my Son, said he, have reached the Heaven of our great Prophet's Paradise; he has sent me to comfort thy Soul with the Essence of heavenly Knowledge; come with me and taste the delicious Fountain of true Wisdom: At this he lifted me gently up; how I was carried I know not, but I soon found myself situated in such a manner as to see all the Things in the Universe as distinctly and minutely, as the Figures in that Piece of Painting. What a Field for Contemplation and Amazement was here opened to my astonished View! all the Bosom of Nature lay open before me, her darkest Recesses were unlocked;

* Angel, or Genius. The *Platonists*, and other Eastern Philosophers taught, that these Beings were of two Kinds; the one of a good, the other of an evil Nature: The good they supposed to be the Guardians of Men, and Mediators between them and the Supreme Being, arguing, that it was below the Majesty of the Deity to have Regard for the trifling Concerns of Mankind.

locked ; I saw the stupendous and invisible Causes of all the wonderful Phænomena of the Universe, which perhaps shall be the Business, great Sultaneſs, of a future Inquiry. My Guardian Spirit then told me, with a friendly Severity, that the Man's Folly and Raſhneſs was equal, who attempted to unravel the Secrets of the almighty and incomprehenſible Being, but particularly his Favours to undeſerving Man. Doſt thou not ſee, proceeded he, innumerable Swarms of Beings, invisible to vulgar Sight, which perpetually hover about, and wait upon all Mankind, by the divine Will : Theſe Beings promote, aſſiſt, and confirm Men in the Ways of Virtue : Theſe flutter round their Pillows at Night, and attend their Footſteps by Day. It is not in the Power of one of theſe to break in upon the eſtabliſhed Laws of Nature ; ſuch as to ſave a Ship that is burſt from ſinking : The Laws of Gravitation will be the ſame, and the burſt Ship muſt ſink, though twenty good Men were aboard ; nor will a ſound Veſſel meet with the like Fate if ſhe carries a double Number of vicious Perſons. Every Law of Nature is unalterably the ſame ; yet how canſt thou, O Man ! deny a particular Providence ? Turn back upon thyſelf, and remember the unforeſeen and unexpected Advantages of thy Life. It is in thine own Power to become the Object of particular Providence : The infinite Author of your Being has given you a Soul capable of diſtinguiſhing Virtue from Vice, with ſo much Knowledge as to be ſenſible that you are liable to preſent and future Rewards and Punishments. Free as you are, it is his merciful Pleaſure, if you, by the Practice of Virtue, deſerve it, that theſe good Angels ſhould encourage and ſtrengthen you in Virtue, and whiſper into your Soul Truth and Joy. Look yonder, at the Door of that Palace there ſtand two Men : He upon the Right is a devout and
holy

holy Man; whispering to him you behold a white Angel, who is now dissuading him from going to a Banquet with his Companion, who is one of the wicked, whom the good Angel was permitted to leave, and he is now wholly under the Influence of an evil Spirit. The good Man has refused him, and you see he enters the House alone; there he and his Fellows will indulge themselves in sensual Pleasures so long, that the very smallest Sparks of Humanity shall be extinguished among them; for he who just now went in, shall, for some slight Misunderstanding, or Difference, become his Brother's Butcher, and he himself shall instantly fall by the Hand of his enraged Father, while the good Man returns home with a Heart full of Peace and Comfort to his own Family, quite ignorant of what is doing.

Go back to thy self now, curious *Dervise*, and satisfy thyself, that whenever there is a general Providence, Men may expect to find a particular one, if their Virtue and Piety can intitle them to the divine Favour. Then, mighty Sultanness, my spiritualized Doctor left me, and I immediately awoke, and found myself among other Supplicants at the Holy Temple of *Mecca*. Thus ended the good *Dervise*. My dear *Isabella*, if thou canst read these general Hints with the same Pleasure that I, thy Mother, have heard them, thou wilt, no Doubt, apply them to thy private Use. Thou hast here a general View of the Frame of thy Mind, with all its Advantages and Disadvantages, its Friends and its Enemies, of which that thou mayest make a proper Use is the sincere Wish, and constant Prayer of thy anxious Mother,

Constantinople the 14th Day
of the 7th Moon.

SE L I M A.

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LETTER

LETTER V.

SELIMA to ISABELLA.

SO let the Words of Instruction please thee, my dear Child, that thou sufferest not one of the good Dervise's Precepts to escape thy Observation. Thou art sensible, that the human Will has a natural Tendency to Good ; but thou art also sensible, it is frequently seduced, by the Appetites or Passions, to the great Dishonour of Reason, as the Gratification of them immoderately draws more Evils upon Mankind, than all the other Calamities, which are the necessary Attendants on human Nature. I shall, as minutely as possible, send you the Sentiments of the good Dervise on this Point ; he says, that the great Author of our being, in Order to make the Union of the Soul, with her stupid Companion the Body, more supportable, has bestowed upon us Passions or Affections, most of which are the Offspring of * Sensation, or at least have such a Connection with it, that it is hard to distinguish whether they belong to any thing else or not. It is certain, that Hatred, Joy, and Sorrow, Hope and Fear, &c. may, at first Sight, appear to be Qualities in the Soul ; but I believe, says the Dervise, that upon a close View we shall find them fundamentally to spring from Sensation. Great Madam, says he, a small Degree of Attention will inform us, that all the Passions depend and flow in
a secondary

* Sensation. Our Dervise must here mean internal Sensations, which are Powers, or Determinations of the Mind, to be pleased with certain Forms and Ideas, which occur to our Observation, in Objects perceived by the external Senses.

a secondary Way from Pleasure and Pain, and Pleasure and Pain from Sensation ; Love arises from the Pleasure that we have, either in the Prospect or Possession of any Thing, whose Absence would give us Pain, and Hatred from that Pain which the Thought of any Thing present or absent gives us. I would not have you understand, that, by ascribing so much Merit to Sensation I mean to detract from the Excellency of the Soul ; no, Madam, from the surprising Use which we see the Soul make of her material Organs, we may reasonably conclude, that she has many latent Qualities, which are buried in the Body, for want of proper Organs to communicate them. The Ideas of Love and Hatred are no other than Dispositions of the Mind towards Pleasure and Pain. Tho' the Passions are generally considered as the Spring of all human Actions ; and that it has been said, to gratify them all was impossible, and none was intolerable, I believe we shall find an Idea, which derives itself from Pleasure or Pain, and stands in the Middle, between them and the Passions, which is the Spur and Spring of almost all human Actions, by which the great Business of Life is carried on ; I mean Disquietude, which I take to be a Restlessness of Mind for the Attainment of any Thing, the possessing of which, we imagine, will bring us nearer Happiness. However new this Principle may seem, if we examine almost every human Affection by it, I am positive it will stand the Test ; for Instance, fear is a Disquietude of the Mind, on Account of some Evil, either impending, or already come upon us, Hope the Disquietude we conceive at the Uncertainty of attaining the Good we expect, or an Evil to be avoided ; and we shall find, that this Rule will hold good in every Thing where the Passions can properly be said to have Place. And here, by the Way, it is

worth while to observe, that there are many Habits and Dispositions of Mind called Passions, which in Fact are not so, but Actions; for they only can properly be stiled Passions, which interrupt the Soul with painful Motions. Since I have mentioned Actions, great Madam, said he, permit me to digress a little into this Point. * Moral Action is a voluntary Motion of a Creature, capable of distinguishing Good and Evil, whose Effect therefore may be justly imputed to the Agent. A moral Action may be more fully defined to be what ever a Man, considered as indued with the Power of Understanding, and willing, resolves, thinks, does, or even omits to do in such manner, as to become accountable for what is done or omitted, and the Consequences thereof; the Foundation then of the Morality of Actions is, that they are done knowingly and voluntarily. All moral Actions may be divided into good and evil. From this Enquiry into the Nature of Action we may justly conclude, that many of those Things which are called Passions are absolute Actions. But, great Madam, continued he, as you are best acquainted with the Term Passion, for the future, I shall take the Liberty to call all Actions which bear any Resemblance to Passions, by the general Name of Passions; for tho' Ambition, Pride, &c. are called Passions, every Man's own Reason will, at the first Glance, convince him, that these are rather Actions arising from violent motions, and Agitations of the Soul. I grant, that Ambition, Pride, &c. are necessarily connected with, and fundamentally referred to, Pleasure and Pain; but this is an active Connection and Foundation,

* Moral Action. Our Dervise should have rather confessed modestly, that to go about to define Action, was to perplex himself, and involve it in Obscurity.

dation, and cannot, with any Propriety, be said to operate in the Mind, like Hope, Fear, and the rest. Thus concluded the sober Dervise, thou seest, my dear Child, in this small Delineation of the human Affections, how much we have to fear from their Attacks; Who can withstand the Insinuations of Pleasure, or the most intolerable Shocks of Pain? These, my dear Child, are the irresistible Engines which the Passions use against us; but, whilst our Reason governs, and Will directs, through GOD and our holy Prophet, thou hast nothing to fear. Farewell.

Constantinople the 20th

Day of the 7th Moon.

S E L I M A.

L E T T E R VI.

S E L I M A to I S A B E L L A.

I Told thee, my dear *Isabella*, how my sage Dervise explained the Nature of the Passions, with the Effects they have on the rational Soul. Thou knowest that this is a Subject very acceptable, and as I have somewhere mentioned my Apprehensions of them on thy Account, I shall communicate unto thee his Sentiments in the best manner my Memory will permit: He says, that the Passions, which we falsely imagine to be Qualities inherent in our Souls, are black Genii*, in the Employment of Lucifer,

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that

* Genii. The *Platonists*, and other ancient Philosophers supposed the Genii to be good or evil Spirits, which inhabit the vast Region of the Air between Heaven and Earth. They were a sort of intermediate Powers who did the Office of Mediators between GOD and Men. They were the Interpreters and Agents of the Gods, communicated the Wills of the Deities to Men, and the

Prayers.

that great Enemy of Mankind, who carry on a continual War against our Souls, either by secret Fraud, or by open Violence ; The most artful and dangerous of these Enemies is * Pride ; she is continually whispering in our Ears, and flattering us with our own Perfections, but wickedly shews those of our Neighbours in an inverted Mirror ; hence she instructs us to make partial and prejudiced Conclusions, both upon our own, and other Men's Actions ; thus she arrests, and leads blindfold our Judgment, which evidently leads us into continual Disorders : Hence it is that we ourselves overlook our own Defects and Imperfections almost insensibly. From this Misguidance of our Judgment we grow also self-opinionated, and believe we have many Qualifications which we have not : It also renders us utterly incapable of the substantial Joys of Friendship ; for the proud Man asserting a Right of Superiority over all others, by this Means becomes disqualified for either giving or receiving Counsel of his Friends. There's scarcely any Body so ignorant of his own Nature as not to be conscious of the Equality naturally subsisting between him and his Fellow Beings : The Texture of the Parts, and
Structure

Prayers and Vows of Men to the Gods. It was unbecoming the Majesty of the Gods to enter into such trifling Concerns ; this became the Lot of the Genii, whose Nature was between the two, deriving Immortality from the one, and Passions from the other, and having a Body fram'd of an aerial Matter. *Plato* taught these Beings were all good, but his Followers being unable to account for Evil, were obliged to substitute Evil Genii for this Purpose.

* Pride. Our wise Dervise is a little mistaken in allowing no Merit to Pride ; unless it shut Men's Eyes against human Inconveniencies and Imperfections, Life would be intolerable.

Structure of the Soul is the same in the King and the Beggar. Those Things which promote the real Happiness of the one, will also increase that of the other. It is true that they on whom Providence has bestowed a larger Share of Wisdom, Strength, Wealth, or the like, should on these Accounts value themselves, but this Estimation should be so ordered as not to forget the Equality which subsists between them; this once forgotten by any one, he no longer deserves the Name of Humanity: In this Sense only the imperious § *Caliph* of *Babylon* degenerated into a Brute.

Most Royal Sovereign, continued he, if the black Angel of Pride had the Ascendant in the Soul of thy invincible Lord, upon the Breath of whose Mouth the depending Lives of Millions wait, what Havock, what Terror should the Children of the Infidels look for! But Thanks to the Almighty God, and our holy Prophet, he lives like the all-seeing Sun, not for the Scourge, but the Benefit of Mankind.

Since Pride therefore takes its Rise from the Misrepresentation, and false Judgments we place upon Things, let us examine her Nature by the Principles of right Reason. Suppose † Pride takes her Birth from Riches, they may indeed exact Adoration from some abject Wretch; but a generous Mind knows that it is not the Quantity of Wealth, but real Worth, deserves our esteem; so that Riches should not possibly be the Objects of our Pride: The Man of great Wealth differs from the Man of real Worth, as much as the Giant-shadow of a Man

§ *Caliph* of *Babylon*. *Nebuchadnezzar*.

† Pride is certainly the same in all Mankind, but takes different Turns according to the Education, Constitution, or the like.

Man in the Evening differs from that of a true Giant; that the airy Figure, this the real Substance. If Pride takes its Origin from Power, it is built on a slippery Foundation, and if not cemented, and kept up by the Strength of right Reason, it generally tumbles, involving the miserable Possessors in its Ruin. It was wisely said by a learned Mufti of the *Nazarenes*, that there is no Good in Power but the Power of doing Good: Human Power is uncertain, perishable, and vanishing, subject to Alteration by the Stratagems of cunning Men, and liable to change upon the Whim and Caprice of the very Persons who conferred it; Power is therefore not desirable on any other Principle but that of doing Good. If Pride rises from fine Colours, curiously diversified in the Countenance, if from robust and active Limbs, then also are our Affections placed on a momentary Good: Diseases may, and Time surely will, rob us of this so much valued Beauty, this so much boasted Strength. In short, if a Man is proud of his high Birth, and paternal Titles, he values himself upon nothing, as this was not the Effect of his own Choice. My Sovereign Mistress, there is nothing we should value ourselves for in this World, but for the Conformity of our Thoughts and Actions to the divine Pleasure. Thy Slave, divine *Selima*, will illustrate these powerful Truths in the History of † *Abrokomar*, Sultan of the *Tartars*. This Man was endued with all the Beauties of *Absalom*, and blest with the Vigour and Strength of *Sampson*: These Perfections naturally brought him Admiration from
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† *Abrokomar*. Our Dervise must certainly mean *Gengiscan*, Progenitor of *Tamerlane*, who was the first of the *Tartar* Princes, who made War out of his own Country, as none of their Histories mention this *Abrokomar*.

the Women, and Respect from the Men: These Things elevated his Pride to such a Degree, that he soon forgot the Integrity and Innocence peculiar to his Nation: He now began to entertain Hopes of placing himself upon the Throne, which he soon effected by assassinating his Master one Evening as he walked alone among his Flocks. This Action so terrified those poor People, that most out of Fear, and some out of Love, declar'd him King. The restless Spirit of *Abrokomar* stopt not here, he soon found Means to draw those quiet People into the Field, and made War upon his Neighbours, and that with so much Success, that a little Time saw his native Country the smallest District of a great Kingdom. At first he governed with tolerable Moderation; but grown drunk with Prosperity, his Pride carried him to such Lengths, that he practised all manner of Cruelties among them. A young *Tartar* Nobleman, named *Casmar*, resolved at once to free the World of such a Monster, and give his Country back again to Liberty; but he could not effect his Point by Violence, as the Tyrant had now shut himself up in a Seraglio, and lived encompassed by Guards, a Custom wholly unknown to the *Tartars* 'till that Time. However, the diligent *Casmar* took such Care to insinuate himself with the Tyrant's Cup-Bearer, that he had a large Dose of deadly Poison conveyed to him at Supper, which wrought so effectually upon the hated *Abrokomar*, that a few Hours saw him a most loathsome and miserable Spectacle of Mortality, and the honest *Tartars* found themselves again in the undisturbed Enjoyment of their Laws, Wives, and Liberties. Thus fell the great *Abrokomar*, of *Samarcand*, a dreadful Example of the black Angel's Influence. A Man, who, if his Virtues were equal to his personal Abilities,

lities, might at this Day have made a shining Figure in the Annals of those Times. If this Account of Pride, my dear *Isabella*, and the Story of the unfortunate *Abrokomar*, can teach thee that there is nothing desirable, but what in itself is virtuous, nor nothing worth pursuing that does not carry along with it some real Good, thy Mother's Care for thee will diminish. I shall send thee by the next Carravan the last Conversation I had with the Dervise : In the mean Time reverence thy Husband, be kind to thy Slaves, and forget not thy Mother,

Constantinople the 5th Day
of the 8th Moon.

S E L I M A.

L E T T E R VII.

SELIMA to ISABELLA.

THough I am satisfied, my dear *Isabella*, from the Sobriety of thy Heart, that -I need not relate the Sentiments of the wise *Beddridin*, concerning Anger and Envy ; yet I hold it necessary to give thee his Precepts, by Way of Admonition, lest the black Angel, at any Time, should attack thee with these Engines. Great Sovereign, said he, I gave Pride the first Place in my Enquiry into the Passions, as most of the rest subordonately flow from this Fountain ; Anger and Envy originally derive themselves from this Source ; let us explain these Passions, with their Effects and Consequences ; § Anger is a violent Perturbation of all the animal Facul-

§ Anger was said, by a learned *French* Author, to often make a wise Man act like a Fool, and a Fool like a Man of Wisdom.

Faculties, disqualifying the Soul from operating regularly. It is certain that the Soul, from her own Power of discerning Vice from Virtue, must delight in that which is good. But there are none of the Passions that more sensibly deform, or more effectually destroy her Excellence than Anger; it is Pride that chiefly kindles up Resentment in the Mind, on Account of a prejudiced Examination of Things in Favour of ourselves. This is the Foundation of our Anger, which is propagated two Ways, viz. by § Words or Actions; it may be worth while to consider these two Points carefully, as all History abounds with shocking Accounts of its dismal Effects. If our Disgust arises from Words of Reproach or Calumny, it is to be considered, whether we deserved such Treatment or not; if we have deserved it, we are treated like what we are, that is, like Things blameable; if we have not merited such Usage, it is not of us the Person speaks, and we should feel no other Uneasiness, but Pity for the Person's unhappy Error. Hence you see, great Madam, the Unreasonableness of suffering this unruly Passion to affect our Reason, for unavailing Words. Again, if Anger burns against the Agent, or Doer of any Thing against us, on reasoning the Matter we shall find ourselves involved in the like Absurdities. To set this Matter clear, be it known to you, great Queen, that Actions in themselves, simply consider'd, denote neither Good nor Evil; but 'tis the Will or Choice, annexed to such Actions, that stamps upon them the Characters of Vice or Virtue, Truth or Falshood. If a Person should injure me without

§ Words or Actions. Our Dervise in this Precept follows the System of *Epiſtetus*, which is the trueſt Rule of examining this Paſſion.

out Choice or Will, that is to say, accidentally, such a Person should be regarded in the same Circumstances with Idiots or Madmen, and I have no Cause to be angry, whatever I may have to be concerned for meeting with him. On the other Side, if a Person hurts and offends me with Intent, the preceding Rule will hold good here again: If I have deserved it he treats me like what I am, that is a guilty Person, and in such Cases he should not be considered as the Object of our Wrath, but as the friendly Admonisher, and Punisher of our Crime. If we are innocent, we are not the Persons against whom the Violence was intended, and then it was our Duty, instead of revenging ourselves, to compassionate him for his Ignorance, and calmly satisfy him of his Error. Art thou not satisfied with me, mighty Sultaness, now, that this Passion grows from too high an Esteem of ourselves, and that the specious Pretences of it are all Blindness and Folly? As such every rational Being must look upon this turbulent Evil, which has brought so many Calamities upon the World. Yes, Madam, continued he, the Growth of this Evil is inexcusable, since it is evident, the turning one single Act of our Reflection that Way will avert it, and the ill Consequences resulting from it. Ah! Madam, what a miserable Servitude must he live in, whose Mind lies continually open to the Mercy of the next ignorant or malevolent Person about him? Amongst the other Sins which the *Mahometans* account deadly, that of Wrath and Anger is not held to be the least; for it is an Occasion oftentimes of many cruel Actions, and is the Parent of almost all the Miseries and Inconveniences to which human Life is exposed: Men transported with Rage and Fury cannot master nor serve themselves; nor can they be of any other Use

to Mankind than fearful Examples for deterring them ; for who can be intimate, or in Friendship with a Person, from whom he must expect the bitterest Reproaches, a Sword or Poison, for trifling Words or undesigned Injuries ? Besides, it may be affirmed, that this is the most grievous of all Sins ; for when Men are assaulted with Choler, and give Place to Anger, they forget all the Blessings and Benefits which the divine Majesty hath bestowed on them : It is on this Account that our holy Law pronounces that Man absolutely condemned to infernal Pains, who continues seven Hours angry ; but this Sentence signifies no other than that it is a Vice, on account of its accumulated Nature, almost without an Apology : other Crimes are simple, but this is, as I have already observed, against God, ourselves and our Neighbour. That thou, mighty Sultanes, and thy Progeny, may be ever free from this dreadful Passion, shall be the fervent Prayer of thy faithful Slave. Our sacred Law has so fully displayed the Passion of † Envy, that I shall say but little upon this Head. Its Nature and odious Properties also rise from Pride. Envy is a consuming Pain of the Mind, at the Good which another enjoys, to which we think ourselves intitled ; it was described by an old Philosopher, as preying upon its own Vitals :

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† Envy. If we consider attentively the Nature of Envy, we shall find that it transports Men farther from their real Duty than Interest does ; and I am inclined to think, that all the Complaints Men make on account of Misfortunes and Calamities, arise from Envy. The most distressed Man might find sufficient Consolation in the Prosperity and Happiness of his Friends and the rest of his Fellow-beings, if his Heart were not tainted with this Vice.

This Definition is so clear, that, with our holy Prophet, we may conclude, that there is no one shall enter the Joys of Paradise, though perfect in every Thing else, unless he is totally free from this Vice. What Claim, what Title can they make out to Happiness, who perpetually repine at the Dispensations of Providence? Tho' the envious Man be his own Tormentor, his Punishment is not so done away here, but that the Angel * *Necar* will cloath him in a Habit suitable to his hideous Nature, before he appears at the great Judgment. Tho' the Moments of thy sublime Highness are invaluable, yet let not the mighty Sultaness despise hearing these Truths illustrated in the Story of *Ali Beg Basha* of *Bender*. This young Nobleman was the Son of a great Lord, whose Power and Riches drew upon him the Envy of his Master, the great *Bajazet*. His Disquietude soon terminated in a dismal Consequence to the unfortunate Lord. The Ministers of Death appeared in his Seraglio, with a dreadful Mandate. This Action kindled such Resentment in the young *Ali*, that the black Angel of Anger held absolute Dominion over all his Soul; but what could he do, neither the present Time, nor his own Circumstances, could furnish him with a suitable Excuse for throwing off the Mask. Some Time after an Event happened, which gave him Latitude enough to gratify all the Indignation which had so long tormented his Heart. *Ali Beg* had one Sister named *Zarah*, whose Youth, Beauty and Wit, were not inferior to her high Birth; the great Bashaw of *Servia*, struck with the Tongue of Fame, earnestly desired to see her; and having seen, he looked his Soul away, he secretly endeavoured to insinuate

* *Necar*. This is the punishing Angel which the *Ma-hometan* Priests dress up with frightful Accounts, to frighten their Followers.

nuate himself into her Affections, but her Virtue and good Sense were Proof against all his Attempts; and his Pride would not suffer him to demand her in Marriage, as her Family then were under some Disrepute; Love and Pride alternately contended in his Soul; he could not live without *Zarah*, nor with her consistently with his Honour; at length his Love degenerating into a brutal Passion, he desperately resolves to carry her away by Violence from *Ali Beg's* House, imagining that his sublime Highness would never hear of this Outrage; or that if he did, he might overlook it, as the Family laboured under his Displeasure. *Ali Beg* was made acquainted by some of his Friends with his black Design. This Accident called up all the Rage and Fury which had so long struggled in his Breast; he run like a mad Man into the Mosques and Market Places, complaining of the cruel Treatment his Father had received, and the Dishonour now intended against his wretched Children. His Complaints and Injuries necessarily brought vast Crouds about him; some associated themselves to him through a Spirit of Sedition, but most through Compassion for his Wrongs; the first shocking Effect of his Passion fell upon his fair Sister, Wife and Children, whom he stab'd, to prevent their falling into the Hands of the Ravisher; then he marched against the *Basha* with an Army of fourteen Thousand Men; him he surprized, and put to exquisite Torments, with his Wives, Children, and Friends, as if he intended to extirpate his Dishonour with their Lives, as Men who give themselves up to Anger never know where to stop; he then turns the Fury of his Arms against his Sovereign, and defeated many small Parties that were sent against him; these Successes so animated the young *Ali Beg*, that he resolved to march up to this City, the Mistress of all the World, under the

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rebellious

rebellious Pretext of demanding Restitution for his Wrongs ; but the supreme Governor of all Things, under whose divine Protection the sublime Port will ever flourish, inspired a young Man of *Ali Beg's* Army to kill him in his Tent, and free his Country from this Friend to Blood. Thus, my dear *Isabella*, did the sage Dervise explain the Passions of Anger and Envy. As thy Youth may expose thee at least to the first, I charge thee, as thou tenderest the Happiness of thy immortal Soul, to watch over thy Heart, lest that this Evil insinuate itself there, and remember thy Mother,
Constantinople the 10th
Day of the 8th Moon.

S E L I M A.

L E T T E R VIII.

S E L I M A to I S A B E L L A.

MY dear *Isabella*, when the grave *Beddridin* last attended me in my Seraglio, the Subject-Matter of that good Man's Disquisition turned upon the Passions of Ambition and Meanness. I heard his Reasonings on these Points with great Attention, as I am conscious Persons of elevated Stations often lapse into one or other of these Extremes, if not conducted by solid Judgment. † Ambition, great Sultaneſs, says he, also takes its Original from Pride ; it is an overweaning Passion of the Mind for Wisdom, Riches, Titles or Authority : when
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† Ambition. The ambitious Man abuses himself when he pretends to limit this Disposition ; for his very Ends, when they are gained, are but converted into Means subservient to farther Pursuits.

this Disposition acts in Obedience to the reasonable Soul, it then becomes her Friend and Assistant ; it is a kind of Spur to the Mind, by which she more briskly exerts herself in the Attainment of Knowledge and Happiness ; but when the Mind is young and unexperienced, before she has got the better of her Passions, this Vice chiefly domineers, and particularly in generous minds ; Why it should operate in such Persons, with its dangerous Effects, may be worth the Attention of your sublime Highness.

As the human Soul, by her own reasoning Faculty, must ardently wish for Happiness, she thence necessarily concludes, That must be good which promotes it. Now Grandeur, Titles and Authority seem to be the summit of Earthly Happiness, and therefore young Minds earnestly pursue them as real Goods : their Affections and Inclinations are so bent upon the acquiring them, that they frequently forget the Distinctions of good and Evil : they go on from Vice to Vice, in order to possess this mistaken Happiness ; when this darling Good is acquired, at the heavy Expence of Innocence and Virtue, the Pleasures and Enjoyments of it are mixed and imperfect. § There never was an ambitious Man happy, he may carry the Appearance of Joy and Ease, but something is still wanting, and Heartburnings and Disquietudes are the constant Companions of his Soul ; the very Consciousness of having acted against Truth, will be a sufficient Torment ; let the ambitious Man turn which Way he will, though he strive to hide from himself, the two black Angels

§ *Rochefoucault* confirms this Precept of our learned Dervise, in one of his *Maxims*. The Ambitious are content to pay so great a Price as their own Slavery to get the Dominion over others.

Angels of Shame and Fear will insufferably stare him in the Face ; Shame for the Practices used in acquiring such Honours, and Fear for the Apprehensions of losing those Things which he has purchased so dearly ; these two spirits continually haunt his Thoughts, and fill the most secret Recesses of his Heart with Horror and Confusion. How vain therefore, O ye Sons of Ambition, are all your anxious pursuits ! Is this Happiness ? No sure ; turn to Wisdom, 'tis with her alone it can be found, her Joys have no returns of Remorse or Bitterness of Spirit. This universal Passion, great Madam, (continued he) has an Opposite, not less arising from Pride than it, which is Meanness ; this is a Disposition to little disingenuous Actions, through a Fear of being thought proud : The Grounds of this Vice chiefly arise from the Want of just Notions of that Equality, which naturally subsists between all Mankind ; from the Consideration that every human Creature is composed of the same organized Body ; that our Aversions and Desires are the same, and that without Regard to our Quality or Births, all our Actions shall be one Day disinterestedly examined by an impartial Judge, every Person shall act consistently with their Character.

If your sublime Highness could descend to such Acts of Servility, as the most abject Slave of your Seraglio would blush to perform, this would be an Affront to the divine Majesty, who has bestowed upon you an Honour superior to all the Queens of the Earth.

Remember thy Station, O Man, but forget not that thou art a Man, was the Precept of the devout *Fermonazor*, thy faithful Slave's Tutor, which he explained in this Manner ; that every Man should keep the Character agreeable to his Station,
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and demean himself towards his Fellow-Beings, as Friends and Co-partners of the same Nature.

These Passions, great Madam, are the most inveterate Enemies the Soul has to contend with, notwithstanding that, dangerous and destructive as they are, they contribute not a little to the advancing our Happiness, if moderated by Reason and Virtue; without their Assistance, the Soul and Body would live together, in a joyless and insipid Indolence. Thou seest now, great Queen, that a Life spent in Obedience to the Passions can give no solid Pleasure; and that Happiness is the ultimate End of our Being, every one is sensible; it must evidently therefore consist in the Pursuit and Practice of Virtue: what it is, with the Means for finding it, and Rules for applying it right, shall be the Business of some of our future Enquiries. Thus, my dear *Isabella*, concluded the sage Dervise. I flatter myself, that thou, my dear Child, as well as I thy Mother, will reap great advantage from this good Man's Conversation: in the mean Time, that thou art not ambitious, and that thouallest not below thyself, shall be the constant Prayer of thy Mother.

Constantinople the 28th

Day of the 8th Moon.

SE L I M A.

L E T T E R IX.

SE L I M A to I S A B E L L A.

TO master our Passions is a Law so strongly written upon our Hearts by the supreme Being,

ing, that we of ourselves might conclude, that the living in Obedience to them is opposite to Reason, tho' we never had been taught, by the Precepts of the divine Alcoran, to subdue them. The wise Dervise observes, that the using our Passions, under the Jurisdiction of Reason, gives a Relish to Life, and reconciles the Soul to her unactive Companion the Body; for thou must not imagine, that the Affections, which are natural to the Body, are its Enemies: No, they are Servants, which, like all others, when well governed, advance the Happiness and Interest of their Masters; but when neglected, convulse and ruin their Affairs. There are, besides, some unnatural and † negative Affections in Mankind, which seem to be the degenerate Offspring of the Passions, such as Ingratitude, Inhumanity, &c. These, says the sober Dervise, are so shocking in themselves, that all Description falls short of their Blackness. I shall, mighty Queen, (says he) give you my Sentiments on the Vices of Ingratitude and Inhumanity, in the celebrated Oration made by the immortal Sultan § *Abdallah*, to his favourite Son *Absalmon*, who had unnaturally rebelled against an indulgent Father, and had committed most unheard-
of

† Our Dervise, with great Justice, files Inhumanity, Ingratitude, &c. unnatural Affections; for, as all others may be reasonably deduced from the System of Pleasure and Pain, these last cannot possibly be accounted for by these Principles. This is described to be that Crime, which we hold in ourselves most excusable, and in others most unpardonable. This Sentiment claims a great Author.

§ *Abdallah*, first Caliph of Arabia, the most remarkable of all the Mahometan Princes for his Piety, being deprived of his Kingdom by his Subject, he slew *Marwan* the Usurper in Battle; but pursuing his Son *Abdulmaric*,

of Outrages on his innocent Subjects. When this unfortunate young Prince was defeated and taken, by the Valour and Vigilance of the brave *Dasmar*, one of his Father's Generals, and brought before the good King, the Presence of his Son, instead of kindling his Resentment, called up all the Parent in his Soul; he no longer thought of Whips, Racks, and Tortures, but with Eyes full of Tears, said, What hast thou done, my Son? Why hast thou forgotten thy aged and tender Father? And why thy self? It is not thy Conduct towards me, though that is highly blameable, which gives this Concern; but it is the dismal Consideration of knowing that thy Soul is deformed with the Guilt of Ingratitude and Cruelty. Ingratitude, my Son, argues a Soul more insensible and abject than that of Beasts: The furious Tyger forgets his Cruelty towards the Person who does him a Kindness. Now with Respect to thy unnatural State, if thy Aim was Pleasure, thou art as far removed from it, as thy Body is from the Soul of our great Prophet. Suppose, my Son, thou hadst succeeded in thy horrid Purpose, and that thou hadst mounted a Throne by Steps made of thy murdered Father, and the Bodies of a thousand other wretched Men, I ask thee, what would be thy own Sense of such an Action? What Rest, what Enjoyment can that Man have, who is not conscious to himself of having done any Thing that may intitle him to the Love and Affection of his Fellow-Beings; but, on the contrary, the Hatred and Aversion of all Mankind?

dulmaric, was defeated himself, and forced to fly to *Damascus*; and finding no Admittance there or at *Caira*, embarked with one Servant for *Greece*; in which Voyage being cast, by Strefs of Weather, on a certain Island, he was known and killed, after he had reigned only one Year.

kind? What a Latitude is there in such Circumstances for Horror and Despair? He must live under dismal Apprehensions from the rest of Mankind; but above all, under the Terrors of a guilty Conscience, and the Resentment of an incensed superior Being. How fixed must that Melancholy be, in a Creature wholly removed from Virtue, turn himself which Way he will? Every Object that presents itself must be ghastly and terrible. He dares not hope for any Consolation from the supreme Being, nor from a Friend, for he can have none, who himself is an Enemy to all; his own Heart presents him with nothing else but frightful and gloomy Prospects. Thus the Soul, my Son, becomes to herself a savage and a dreary Wilderness. If to be driven into the Deserts from the Society of the World, and the Company of Friends be an Evil, how great is that which banishes us from God, the World and our own selves? Thus, my Son, you in see this thy Act of Ingratitude, how much thou art mistaken; for, instead of procuring thee Pleasure, its Consequences must have been Misery and Bitterness of Soul. How glad am I that thou hast escaped this frightful Precipice. There is still another Vice I am to charge upon thee, thy Cruelty towards my poor People, whom thou hast conquered: Cruelty can never be of a publick nor a private Advantage, that is, it cannot promote the real Good of one in particular, or of a Community in general. From what Spring can his Joy flow who can with any Degree of Pleasure see his Fellow-Being groaning on a Rack, convulsed with Agony, or can delight in Blood, Slaughter and Distresses? From nothing that's human without Doubt.

He must forget the natural Affection which all Men should have to their Species. This Disposition, my Son, could not take its Rise in you from the Principles

Principles of Fear, Revenge or Self-Interest ; though Cruelties even in such Cases are inexcusable ; My Slaves had done nothing to draw upon them your Revenge, nor could it be your Interest to destroy and butcher them. I am sadly convinced now, that my Fears were not without Foundation. I have ever observed in you an unnatural Inclination to torment and torture Animals, indifferently whether of your own or of any other Species, and, as it were, to feed your Soul with Blood. Besides, I have taken Notice, that you always had a Pleasure in using shocking and ill-natured Expressions to others, and the greater Degree of Pain you saw them struggle with, your savage Pleasure augmented in the same Proportion : All other Passions and Affections seem to promise some imaginary Good or Self-Interest ; but these have something so unaccountable, so useless, that the very fiercest of the Brute Creation scarcely exercise themselves in such Acts through Wantonness, but Necessity. Thou mayest falsely imagine that thou art independent on thy Fellow-Beings ; yet some Gratitude is due to me thy Father. To the supreme Being thou art indebted for thy Soul, to me for thy Body ; but set this natural Obligation aside, dost thou think thou owest me nothing for the Care and Tenderness shewn in the nourishing, raising and educating thee, when thou wast yet unable to assist thyself ? Art thou not sensible, that if it were not for my paternal Offices towards thee, that the Day which gave thee to the World, would also have given thee up to the Grave ? Thou seest that thy very Being and Preservation are owing to me ; how is it then, my Son, that I have deserved this evil Treatment ? Thou hast sinned greatly against Truth ; yet thou art still my Child, and I thank the almighty Author of our Beings, that thou hast lived to be convinced that nothing is good

good or pleasant that is not founded on Virtue. I forgive thee, return from Evil, and forget not the one good God, nor thy Father. This Speech of the wise *Abdalla*, mighty Sultaness, had such an Influence upon the young Prince, that for the rest of his Life thou knowest he lived a Miracle of Piety, Benevolence and Obedience. Thus, my dear *Isabella*, the wise Dervise finished the Story of *Abfalmon*. I do not wonder *Abdalla's* Speech had such an Impression on his Son; there is something so affecting in the Father's Advice, as well as terrifying in the Description, that I own I trembled at the Relation. May the great Ruler and Governor of human Kind protect thee and all the World from such unnatural Affections.

Farewell.

Constantinople the 3d
Day of the 9th Moon.

SE L I M A.

L E T T E R X.

SE L I M A to I S A B E L L A.

MY dear *Isabella*, thou art now informed of Truths more important to thy Soul than all the dazzling Splendor and royal Magnificence of Courts. Thou knowest that there is one supreme, self-existent and all-powerful Being; that thou hast also an immortal Soul proceeding from, and dependent on, the divine Will; thou art also satisfied of the natural Evidence of Right and Wrong, which is written upon the Face of Things in Characters so strong, that no Prejudice of Affections, or Corruption of Manners can obliterate. The good Dervise asserts, that the Knowledge of those Things
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lay all conscious Beings under a three-fold Obligation : First, to the supreme Being as the Author of our Existence, Preservation, and every other Benefit: Secondly, to ourselves: To watch over our Passions and Inclinations, lest we do Wrong to ourselves : Thirdly, to the rest of Mankind. What our Duty or Obligation is towards God has been touched upon in our Letter concerning the Deity ; our Duty to ourselves in those upon the Passions: It last of all remains that thou hearest the good Man's Sentiments, of our Duty concerning Mankind in general. Great Sultaneß, says the wise *Beddridin*, our Duty to Mankind cannot be illustrated more clearly than it is in the famous Advice given by the good *Abdalla* to his Son, after his Reconciliation with that young Prince. If thou, my Son, said he, hadst expended half the Pains in the Practice of Virtue, that I, your Father, did on thy Education, I should have no Occasion this Day to put thee in Mind of thy Duty. Thy late Conduct convinces me that that thou art a Stranger to all the natural Ties of * Society. If thou could'st give thyself the Trouble to consider what kind of Being thou art, thou would'st conclude, that both thou and all Mankind were designed for sociable Creatures. Why do you imagine that Man, above all other Animals, is born the most indigent, helpless and abject ? for this great Purpose, no Doubt, that our Dependance upon one another, is one of the first Things we should know and be convinced of: To make this Use of it, that we should assist and relieve one another, and promote the Happiness of every Individual, as far as may be consistent with Truth and right Reason. Can you suppose that the

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* Society is defined an Assemblage or Union of several Persons in the same Place, for their mutual Assistance, Security and Interest.

supreme Being bestowed upon us the wonderful Power of annexing Sounds to our Ideas, by which we convey our Sentiments to others, for no Purpose? Is it, do you think, that Man should live in a Solitude, and expect Happiness only from himself? You cannot suppose this. Are you not sensible, that from the Wisdom of Providence in the other Things of the Creation, there is nothing done in vain. The Use of Words was not given us for the Converse of Brutes, who can neither understand nor return them. It is evident therefore they were designed for the mutual Intercourse of the human Species. Besides the same Passions are in common to all Men: Love and Hatred, Hope and Fear towards Good and Evil. Pleasure and Pain are the same in every one who acts conformable to his Nature: This Likeness of our Desires must necessarily attract us, and create in us such an Esteem for each other, that nothing else but unnatural Dispositions or rank Corruption can dissolve. What a dismal Being must Man be, if considered alone in a Wilderness, without Commerce, without Company, or the Friendship of his Fellow-beings! Comfortless as such a Situation must be, he might however probably make a sorry Shift to continue his Existence, by gathering such Fruits or Vegetables, and taking such Animals as came in his Way; I say, If such a Being could be conceived, his State must be very unhappy. But suppose him to have arrived at such a Degree of Inhumanity, as totally to dislike all his Species, yet he must live in continual Horror; the very Consideration that Distempers might, and that old Age certainly would, come upon him, must give him frightful and melancholy Prospects. You see, my Son, in a few Instances, that Men, without Society, are so far from arriving at Happiness, that they could scarcely even preserve their Existence. It is therefore

fore absolutely desirable, and indispensably useful, to become good and peaceable Members thereof. What thy Duty is, either as an Head or a Part, I shall now inform thee. You see, my Son, that Choice as well as Necessity and Conveniency should induce all Men to unite and form Societies. There are but two Things to be considered, which, reduced to Practice, will make all Men good and useful Members. First, if a Man would reflect before he embarks in any Action, what Degree of Pleasure or Pain such Performance in another would give him, his own Reason would administer impartial Counsel, by either encouraging or deterring him. Secondly, if we should look towards the Consequences which will naturally flow from any Undertaking, or suppose it to have been already done by another, we should immediately judge of the Modes of Pleasure or Pain it will give others from the Manner of its affecting ourselves. Nothing brings Pleasure but Virtue, or Pain but Vice, to a reasonable Being. These Precautions could not fail of promoting Faith, Benevolence, Friendship and Honesty among Mankind; whereas the living in Contempt of them, and at Random, subjects us to the Tyranny of our Passions, to gratify which Men frequently become faithless, cruel, dishonest and traitorous: That Men must live in Societies you know; and in order to live happily it is evident they should be virtuous, since nothing that is in our Power can mutually secure us but it. Human Beings, my Son, you know are so circumstanced, that they should love, assist and protect each other. This is so evident, that you could not have denied it when you were most under the Dominion of the black Angel. The great End of our Beings is Happiness; it cannot be supposed that the great Author of Mankind originally intended any Being to be miserable. Let us first consider

what Happiness is, and then make the Application to my present Purpose. Human Happiness is always commensurate to the Perception we have of Ideas or Things; that is, that the same Object may give me a higher Degree of Happiness than another Person concerning the same Thing. Happiness or Misery depend upon the two great Principles of Pleasure and Pain. From the State of Man in Solitude, that is, without Society, the Premises may satisfy you, that there is no human Happiness out of Communities; Society, therefore, my Son, answers every rational Purpose. I shall, great Madam, says he, give you the rest of *Abdalla's* Advice To-morrow; in the mean Time, my dear Child, I beg thee to read carefullv, and practise effectually, the Advice of this good Man. Farewell.

Constantinople the 8th

Day of the 9th Moon.

S E L I M A.

L E T T E R X I.

S E L I M A to I S A B E L L A.

MY dear *Isabella*, the grave Dervise continued the Speech of *Abdalla* as follows: Men therefore enter into Societies for the mutual Benefit of each other, that every Individual should equally share the Advantages resulting from such a Union, and that all human Actions should be regulated by some Standard or Law. The Laws of Action in Children naturally arise from the Modes of Pleasure and Pain, which sensible Objects impress on their tender Organs: those of Men fundamentally arise from the former, but with this Difference, that the reasoning

soning Faculty, now grown strong by Experience, determines these Things to be good or evil, in the same Manner in which she before affirmed this or that to be Pain or Pleasure. Hence it is evident, that the Spring of Action is the same, both in the Mind, and in the Body; for that which is evil to the Mind, is by the same Rule painful to the Body; and that which is truly pleasing to the Body, is also good to the Mind: It is certain therefore, that the Ideas of Good and Evil are naturally evident to the Mind, by the Assistance of Reason. The very Laws of Property, which are the strongest Bond of right or wrong, may be examined by these first Principles of Pain and Pleasure. While we are Infants, we are Subjects to the Law of our Senses; when we are Men, to that of our Reason. You see my Son, unless we would abandon the Characteristick of our Nature, which is Reason, we must live subservient to her Precepts. Though Man has a Freedom of Will, he is not; on that Account, lawless, and at Liberty to commit whatever Outrages or Violence his Appetites suggest. The Will, my Son, as well as the Appetites, are the Servants of Reason, and should be governed by her, as she is by her own Laws; we may rationally conclude, that Men should live in perpetual Obedience to some * Law; the Law of Reason is most suitable to human Nature, and is therefore most eligible. The immutable Will of the supreme Being is a Kind of

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Law,

* Law. Our Dervise uses the Term Law here in the common Acceptation. It properly signifieth the Command or Mandate of some Person or Power, whose Precept carries with it the Reason of Obedience. It differs from Counsel, as the latter signifies Advice; and from Covenant, which is a Promise. These are voluntary, and have not the Force of Law.

Law, which he has imposed upon himself. Those immense Orbs which regularly move through the System of the Universe, have Motion and Gravitation, Attraction and Repulsion assigned for their Laws, and Man has Reason. I am persuaded, that the same Œconomy runs through all the Beings in Nature. You see, my Son, that Societies are not only comfortable but also necessary and convenient ; and further, that they could not subsist without some Law ; nor should Man, notwithstanding the loud Demands of his Passions, think himself enslaved, for living under the Dominion of Reason, seeing that the great Creator himself regulates his Conduct by a Law, which from the Unchangeableness of his Nature has subsisted from, and will continue to, all Eternity. Why then, my Son, should not we strictly conform ourselves to the Principles of Reason ? If Pleasure be desirable, as surely it is, it is from that only we can hope for it. I appeal to your own Heart, if those Pleasures which you enjoyed, that contradicted your Reason, did not leave a Sting behind them, infinitely superior to the Joys they brought you, and always fell short of those they promised. You may object, that our Passions may be gratified innocently, because they are natural ; it is impossible to do those Things without hurting ourselves or others. Now if we prejudice ourselves, we act contrary to Reason, and consequently do Evil : The same Rules I have observed before, which respect ourselves, will also hold good in the Case of others. As to the Passions being natural, the gratifying or moderating them immediately affect us with what is called * physical Good or Evil. Physical Good,

* Physical Good and Evil. Physical or natural Good is a Thing through which we possess every Thing necessary

Good, my Son, is a Continuation of the animal Faculties, without Disorder or Pain; and physical Evil a Tendency in the animal Faculties to Dissolution, with Sorrow and Anguish; moderate indulging our Passions, that is, as far as is consistent with Reason, promotes physical Good; and I am sure from that Dejection of Countenance, and Leanness of Body, you yourself are fatally sensible, that the unreasonable Use of them are a physical Evil. Some learned Molocks have erroneously taught, my Son, that the Law of like for like, or Retaliation, is most consonant to Nature. Nature is uniform and governed by Reason, the Law of like for like is against Reason: and therefore contrary to Nature: The Loss of his Legs cannot be the same to a Taylor, whose Trade is to sit, that they would be to a running Footman; therefore if a Taylor should cut off the Leg of a Footman, the punishing of him with the Loss of the like Limb, at best can be regarded but as an unequal Retribution. Rewards and Punishments should be proportionate to the Measure of Merit or Demerit there is in any Thing, according to Nature and Reason. It remains now that I add a third Consideration for the regulating your general Conduct; if a Man be so hurried away by a constitutional Quickness, when he is embarking in any Action, that he is not at Leisure to reflect what he would have done to himself on the like Occasion, or what his Sentiments would be, if another
 Person

cessary to our Well-being, or second Perfection. In this Sense physical Good and Perfection coincide. To this are required the several Powers and Faculties in their proper Degree; a due Situation, Figure, Proportion, Health, &c. Natural or physical Evil is a Want of something necessary to the Well-being or Perfection of a Thing, or its answering all its Purposes; as the Defects of the Body, &c. &c. &c.

Person had done the same Thing, let him only remember, that every Thing is what it is, and to treat it as such, can neither do Wrong to himself nor others; for Instance, if I should take an honest inoffensive Man, and put him to the Torture, I treat him like a Villain, and not like what he is, an honest inoffensive Member of Society: In this Case I deny Truth, and act against Reason, therefore do wrong. The attending to this Rule alone, which is applicable to every Case that will come before you, is sufficient to conduct a Man innocently and safely through the Journey of Life. Great Madam, the righteous *Abdalla*, in this Speech, has plainly demonstrated the Necessity of Men's living in Community together; and in two or three short Maxims has given us general and infallible Rules for living happy among them: I am afraid, that for the present the Patience of your sublime Highness is heartily tired, and therefore beg Leave to withdraw. I then dismissed the wise Dervise, my dear *Isabella*, with some Degree of Reluctance, lest he should imagine, that I treated him as being not what he was, a Man groaning under the Burden of Fourscore Years. I have Time to add no more, as the invincible Sultan, my Lord, your Father, has sent *Mezraim* the black *Eunuch* to notify his coming. Farewel, watch over thy self, and be happy.

Constantinople the 20th Day
of the 9th Moon.

S E L I M A.

LETTER XII.

SELIMA to ISABELLA.

AS the Soul of the Rustic languishes when the Fountain dries up, so does the Mind of thy Mother, my dear Child, pine for the Absence of my poor Dervise. Whether his Assiduity in attending me, or that the natural Infirmities of old Age are come upon him, I can't tell ; but he has been obliged through Indisposition some few Days past to discontinue his Visits : Beside, the invincible Sultan, my Lord, your Father, has retired to the Country to unbend his Mind with the Diversion of Hunting. These Accidents have left me much alone, and as thou knowest I have always said that Solitude might be improved much to our Advantage, I have endeavoured to make the most of this Opportunity ; the other Evening as I walked in the Garden of my Seraglio, which thou knowest is bounded by the Sea on one side, and on the other by the most delightful Plain in the Universe, the Weather was serene, and scarce one Breath of Wind to swell the Surge, the Time, the Place, and every Thing else invited to Contemplation : Before I was shut up in this Seraglio I was acquainted with the Business of the World ; as thou art seldom out of my Thoughts, I began to consider how far I could make this Knowledge useful to thee, by collecting and sending you my Reflections on this Point : Wholly taken up with these Thoughts, whether I slept or waked, I know not, but I imagined the Sea swelled suddenly in one Place to the Size of a little Hill, which gradually advanced towards the Shore, and opening, there came forth the most Angelic Figure
I had

I had ever seen : It resembled that of a Man, of middle Stature ; his Face glowed with unusual Bloom, two beautifully plum'd Wings instantly lifted him up, and gently gliding through the Air, he presently stood by me. Thou mayest imagine, my dear Child, that such a Scene discomposed me a little, which he perceiving, in a soft persuasive Tone, bid me fear nothing. I am one of the Genii, continued he, whom the pious Dervise informed you watch over the Actions of Mankind, and I am come with a Guardian's Love to improve your Soul: Look towards that Plain, said he, and at the same Time touching my Eyes with a mystical Wand, I was surprized to find a large Hill so very near me, which I had never observed before ; at the same Time I discovered the miraculous Influence of his Touch, by being able to distinguish minutely the smallest Object on the Top of the Hill : First there appeared a confused Crowd from the Top to the Bottom ; but looking more attentively I discovered, that the Hill was divided into many circular Stages, all at equal Distances one from the other ; the lowest seemed to be the largest ; the Hill terminated somewhat pyramidically above, yet the Stages had not a regular Decrease upwards, for towards the Middle they were near equal with those below ; from thence, as they approached towards the Top, I could observe they diminished sensibly, and grew narrower, and ended not in a direct Point, but a small circular Plain, on which a few were walking, who seemed wholly unacquainted with each other ; whereas, in all the other Stages they crowded promiscuously together : The Circles of those on the Top were some of them larger than the other, and the Inhabitants of them frequently attempted to break in upon the Circle of their Neighbours, sometimes by Fraud, and

and oftener by Violence : I was so employed in considering these Objects, that I did not at first attend to some particulars in the Structure of this Hill, which were, that all those circular Stages were supported by Arches artificially built one above another ; the Materials of which they consisted towards the Top of the Hill were much more delicate, and framed with nicer Workmanship, than those towards the Bottom, which were coarse and massy, as they were designed to support the whole Super-structure ; but what I could not at first conceive was, that those Arches did not seem of one entire Piece, but in the Crown were imperceptibly cemented without Lock-stone or Joint ; on my Inquiry into the Reason, the Genius told me, that this was the wise Contrivance of the Architect, to convince the Inhabitants of their mutual Dependence on each other. Do you not observe, says he, that these Arches are erected in such a Manner as that they are supported and assisted by each other ? If the uppermost Arch did not compress the Crown of the Arch next below it, and the Arch below it did not keep down the one under it, and so on to the Bottom, the Crown of the bottom Arch would fly ; (for you see they are united by secret Springs,) and would pull down the super-incumbent Stage ; this would communicate its Ruin to the one above it, and so on upwards 'till the Desolation became general : Thus you see the lower Stage supports the upper, and the upper prevents Confusion in the lower, and their mutual Dependence makes them all concur in this universal Harmony. The Affable Behaviour of my Genius having in some Measure dissipated my Fears, I took the Courage to propose this Query : Since this mutual Dependence of the Arches contributed to the Harmony of the Inhabitants, whether it were
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in their Power to lessen or increase the Weight of these Stages to the Damage of one another? He answered, it was, and at the same Time I found I could perceive Objects much clearer than before, and looking to the upper Plain, I observed every Person in his Circle, attended by two middle-aged Men, who walked steadily, and endeavoured to confine their respective Wards each to his proper Place: now these two Men, continued he, whom you see attending the other, are the due Poize required to balance the whole, and the Motion they keep contributes to it; did they leap about irregularly with their Wards, there would be too great a Weight, and did they retire quite, the upper Stage would be too light. The Countenances of these Persons had something peculiar, the one on the Right was serious, but sprightly, ever keeping a watchful Eye on his Ward and Companion, and seemed secretly to point with his Finger to particular Persons on the lower Stages. The one on the left was entirely chearful, not as serious as the other, but more inclining to a Smile, and held both Arms open towards the lower Stage. I then cast my Eyes to the Bottom, with Design to examine every particular Stage. The Inhabitants of the lowest were for the most Part rough and unpolished, with abject Looks, with knitted careful Brows and intent; they seemed careless of several Landskips that were about them, tho' some few were very much taken with them, and forsook every Thing else. In the next the Countenances were for the most Part graver than the others, and much more anxious; and fewer of these minded the Landskips. The third was a busy Multitude, pressing one another, observing the Motions of the Air and Winds, and varying their Countenances accordingly. In the
Middle

Middle were a free, easy Company, very few had anxious Looks ; those, who had, were either retired into private Corners, or walking on the Brink of the Stage ; the rest were gay and chearful, their Thoughts seemed undisturbed, while they amused themselves with several Landskips of different appearances ; whether their Looks were cast up or down, they were never altered, but still were composed and well humoured : Above them the Inhabitants were more diversified than could be imagined from so small a Distance ; here was nought but Hurry and Confusion, each eagerly and impatiently looking upwards, crowding and pressing towards some Steps that lead to the upper Stages ; here and there I could observe some Companies as it were in private Cabals, pulling to pieces some who had gotten nigher the steps ; others, like Children, throwing Blocks in the Way of some who were walking, and causing them to fall ; some I could observe looked wishfully on the Stage next below them, and were just ready to descend to it, when an haggard Fiend, with glaring Eyes, and the most horrid Look, plucked them back, and hurried them into the Croud. One thing I observed in this Fiend, that whoever he took by the Hand (as he was very officious to lead any one) they immediately lost all Serenity, and partook of her Countenance, though she frequently changed both Aspect and Posture ; sometimes she appeared smooth and humble, even to Meanness, again assumed all that was proud and arrogant ; here she bended her Knee to the Ground, there she walked on Tip-toe, and overlooked the Crowd. The sixth Stage had Inhabitants of much the same Disposition : they were fewer indeed in Number, but the same Fiend reigned among them ; some descended to the middle Stage, but more kept their own, crowding to the Steps leading upwards : Each

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Person

Person who walked, attended by the two Guardians, had his Eye fixed on most of these Passages, but as it was impossible for him to see or hear every Thing that passed, he was obliged to receive it from others who were not Eye-witnesses of either. These Reports often occasioned various starts and Alterations in his Countenance 'till he was check'd by his Guardians in their Turns, though the one on the Right seemed to have most Influence. I was just going to ask my Genius the Meaning of these various Appearances, when he bid me look closer, and I should find something more entertaining before he explained the rest.

Accordingly I did, and observed every one was handed by a Guide towards certain Steps that lead to the Stage above them. Among the rest there was a Female of a pleasant easy Aspect, though in mean Apparel; the Persons she led could scarcely press through the Crowd, and if they happened to reach the Steps, could never mount, for they were still obliged to give Way to others that passed with more able Guides; whenever she attempted to rise she was pressed down; then indeed her Countenance appeared a while dejected, but soon resumed its Chearfulness, and often she retired; but sometime I found she met with Success, by calling in an Assistant: this was a Figure which seemed strong and vigorous, who with his Elbows made Way through the Crowd, while with a fixed Countenance he bore, unaltered, any Reproaches or Mockeries that were thrown against him; As he opened a Passage, the Female passed and with more Ease led on those who followed her. There were other Guides had good Success when joined with this Assistant; one had a close contracted Brow, never turned his Eyes one Way or the other, but steadily kept his Looks fixed on the Path before him; there were

were some who joined these two, and they with little Trouble mounted the Stages. There were others built Steps for their own Use, and these had Success according to the Materials they built them of, or the Manner of Building; for sometimes the Fabrick was perishable, and fell before the upper Steps were finished; sometimes it was too slender, and being unable to support them, had the same Fate. But what I thought most melancholy, there were some who built well, and of good stuff, when others sapped their Foundation, privately withdrew their Materials to their own Building, and sometimes mounted with Success, leaving the others to tumble down. One beat on a Drum with such Applause that drew the Crowd's Attention, and passed without Interruption; but they who made use of this Artifice, were often thrown down after they had risen pretty high. Others made use of musical Instruments, and succeeded well; the Flute's soft Notes charmed the Hearers to that Degree, that many handed up the Performer; the Violin had its Applause, and mounted easily, when the Performers managed it right, but few were Masters of it; some played so ill, their Pains were rewarded with Scoffs; and some who played well were lost in the Crowd for want of the strong Assistant I mentioned to make Way for them. There were some of this Class handed up and admitted, who were thrown down for having infected their Hearers with several Disorders, sudden Fits and starts, that occasioned great Disturbances and Animosities.

There were many other Means used, but they were either too minute to take Notice of, or too tedious to remember; beside the Genius told me, it was high Time to explain what we had seen, for he was obliged to repair elsewhere.

The Mountain, continued he, is a Representation of human Life, the seven Stages are the different Classes Mankind may be divided into, I need not say the lowest contains the greatest Number; till we come beyond the middle Stage of Life, the Numbers in each seem pretty much on a Par. In those above there are fewer, 'till they end at last in sovereign Majesty. As Sovereigns seldom or ever converse together, we here find them walking in their respective Circles or Kingdoms, some ruling a single Nation, some more. As the Arches support one the other, so in Life every Station, even the lowest, supports the highest. Now, if there was not a Subordination of Orders and Power in Society, there must follow an inevitable Confusion; whereas the Solemnity, Weight and Authority given to the higher Powers, keep the lower within due Bounds, and render them serviceable Members of Society. Thus there is a mutual Dependence of the higher and lower, one on the other, and an agreeable Harmony between them, which refers to the Springs of the Arches. As to the two Attendants on every single Person in the upper Circles, these are Wisdom and Humanity, which should always direct a Sovereign in executing his Power. The Government of a Nation has so much Delicacy in it, that to recede from these Qualities will make the Springs fly, and cause Confusion. Wisdom and Humanity keep the Prince in a steady even Motion, that he neither tyrannizes over his Subjects, nor loses his Weight or Authority; the humane Sovereign opens his Arms like a tender Parent, to receive his People, and pardon their Faults, whilst Wisdom directs him to particular Objects worthy of that Humanity. This last Quality, when intirely alone, renders a Person weak, and liable to be imposed on; but when the two are blended together, they

they make that agreeable Composition, which renders a Prince truly worthy of his Station.

In the lower Stage are the common People, who being tied down to their Business for a Livelihood, have not the Opportunity of polishing themselves, but remain rough and rude, as they have a Dependence on all those who employ them; from too servile a Desire of obliging, they frequently descend to abject Meanness, which infects their Looks. This strenuous Pursuit of Livelihood makes the generality careless of Nature, which is here represented by Landskips, tho' some acquire such a Relish for them, that they forsake all Business to pursue those Diversions.

In the second Stage are represented Traders, and those of that Class; as their Views are less confined than the Class below them, they are more anxious for the Advantages of Life, and allow themselves no Time for Diversions.

In the third were Merchants struggling with one another to amass Wealth, studious to observe fair or contrary Winds, and looking chearful or downcast, according as the Weather favours or disappoints them.

In the middle were Gentlemen of independent Fortunes, who having a Competency, had divested themselves of all ambitious Views, and lived easy. This happy Station can scarcely admit of any Anxiety; some are represented on the Brink of the Stage, whose Fortunes are somewhat shattered, not so as to oblige them to retire immediately, but so as to give them Pain, for Fear of being under the Necessity of quitting that calm Life. As to the rest, their Thoughts are undisturbed, while they seek no more than the Improvement of their Minds, by enquiring into Nature, in her different Dresses or Landskips, various Amusements, various Pleasures, and Opportunities of doing Good to Society: These have the

true Taste of Life: Free from the Care of seeking their Livelihood, they are at full Leisure for nobler Views, the Good of Mankind in general, and their own Improvement in particular. Whether they look at the Pomp and Strife of those above them, or the Necessities of those below them, they seem equally Objects of their Pity, and willingly relieve them, without discomposing their Minds.

Above were placed Men of more elevated Stations and high Places; here was consequently Hurry and Confusion, each pressing to get before the other, looking upwards for Honour and Promotion: Here some dissatisfied were in private Cabals, calling in Question the Merit of those who were preferred to them. Those, who like Children throw Blocks in the others Way, represented those artful Men, who find Means of turning others out of Favour, to make Room for themselves. Some are charmed with the Thoughts of a quiet independent Life, but the Haggard Fiend, Ambition, diverts them from that calm Turn of Mind, and hurries them into the Crowd of Levees and Attendance. Ambition changes a Man from his real Nature, he is generally haughty to those below, lest a Freedom with them should prevent his Rising. The Man haunted by this Fiend is often obliged to vary his Deportment; now he debases himself, again he towers haughtily, according as it conduces to the Attainment of his Views.

As Ambition resides among Men of almost every Class, so in the sixth Stage, where were the Nobility, we find much the same Situation of Things; very few could be induced to part with the Hopes of Preferment, and descend to the middle Station of Life. Among those, whose whole Intention is to advance themselves, we find many careless of the Means, and accordingly recommending themselves to Majesty, by delusive Tales,
 Striving

Striving to blindfold his Judgment, till Wisdom exerts itself, and discovers the Art. Sovereign Majesty, or the Person attended by the two Guardians, should have his Attention fixed on all the Passages among his Subjects; but as it is impossible for him to see or hear every Thing immediately, his Accounts come from others; these being in a high Sphere, above looking into every Thing minutely, receive their Advices also at second Hand. These various Reports at first assail Majesty in such Manner as to disturb him, and render him doubtful how to act, till Wisdom and Humanity assuming their Places, give proper Directions. Thus the Genius gave me a particular View and Explanation of each different Stage; the following were more general.

Every one has some peculiar Endowment to advance himself by, which is the Guide that leads towards the Steps. The Female of a pleasant Aspect in mean Apparel was Honesty, which is not sufficient to advance a Man without other Qualities; the merely honest Man meets so many Difficulties that he is generally frustrated; there are so many indirect Means of gaining Favour and Promotion, he cannot get over these Obstacles, but frequently retires, and is obliged to give Way to those better skill'd in these Practices; but tho' Disappointments deject him at first, the Satisfaction of having done no Wrong, gives him Ease of Mind, and a chearful Countenance. If a Man acquires a seasonable Portion of Assurance to back his Honesty, he may, like a strong robust Man, push through the Crowd; and make Way for his good Qualities to be observed: If Application and Industry be added, which with serious contracted Looks keeps to one Path, a Man cannot fail to make his Way. A Person therefore, in order to rise,
should

should be industrious in his Way, and deal honestly to recommend himself.

There are some Men who, by gathering Riches, make their own Way, or build Steps to rise on: If the Stuff be good, or Money honestly gotten, they will succeed; but if not, it is perishable: The Manner of Building sometimes rendered these Steps weak, that is, the Money was not well employed, or disposed to the best Uses; sometimes they were too slender, that is, Men grasp at more than their Fortune will allow, and consequently fail in their Aim. The Impositions and Deceits one Man practises to defraud another, are frequent in Life, and are here represented by sapping the Foundations, and drawing the Materials or Substance to themselves; and by these Means they too often rise, while the honest deceived Neighbour tumbles down.

Some with empty Assurance, like the Sound of a Drum, please and are raised; but when they are discovered, soon fall into Disgrace.

A Man who can charm with his polite Address and agreeable Conversation, like the Notes of a Flute, recommends himself, and seldom fails of a Patron to raise him. The Performers on the Violin are Men of Genius for writing, who if they perform well, may meet Success, but if their Performances are indifferent, they lose Time and Credit. The Violin also may be taken for Flattery; a Man with this Talent often introduces himself into Life, and for a while may succeed; but then as Flatterers are the Pest of Society, by generally breeding Feuds and Animosities, and having no Qualities to recommend themselves, are obliged to whisper Falsties, to please the Ears of those who are weak enough to hearken to them, till being discovered

discovered in their Mischief, they are dismissed with Disgrace.

The Sound was still tinkling in my Ears, and my Eyes were fixed on the Mountain, when all vanished on a sudden; and looking for the Genius, I found myself alone, heartily well pleased with what had happened, and I resolved to regulate my Life accordingly. If this Account pleases, my dear Child, and entertains you, 'tis all that is aimed at by your anxious Mother.

Constantinople the 20th Day
of the 9th Moon.

S E L I M A.

L E T T E R XIII.

SELIMA to ISABELLA.

I Can tell thee with great Pleasure, our good Dervise is recovered, and made me his first Visit Yesterday. I gave thee, my dear *Isabella*, in some preceding Letters, his Sentiments concerning the Necessity of Society, of which Truth I suppose thou art now so well convinced that thou wouldest consider the human Species as the most dismal and uncomfortable of all other Beings, without its friendly Assistance. Notwithstanding that Society is the principal Ingredient in promoting human Happiness, yet the living among Men is not of itself sufficient to answer this great End. He observes that, though the reasoning Faculty, by the Excellence of its own Nature, can enable us to chuse and distinguish Right from Wrong, Good from Evil, and by the Power of Comparison enables us to transfer these Considerations to other Objects, by which we have the Ground and fundamental Knowledge of the great Value

Value and Usefulness of Society, still there is something wanting, some Standard, some Rule for the measuring and conducting all our Actions, in order to support and cement this Union. I suppose that thou wilt be amazed, my dear Child, when I tell thee that the Dervise affirms, that Prudence is the Foundation of all human Wisdom and Knowledge, from whose great Fountain all the Cardinal Virtues directly flow. Prudence, says he, according to an old Philosopher, is an accurate Examination and a studious Search after Truth. He himself defines it to be the useful and probable, but not the infallible Means and Method of attaining Truth. He adds, *not infallible Means*, because human Events are fore-known only by the all-seeing Eye of Providence, and that therefore the most prudent and sagacious Man may be illuded and baffled in the wisest Undertakings. He deduces Justice from this Source, because that this Virtue is a prudent Care of maintaining the reciprocal Rights of Mankind, by distributing to every Man his own, and performing all Contracts; and again, that it is to a conscious Prudence that this is to be chosen and that rejected, may be ascribed that Intrepidity of Resolution, and manly Firmness of Soul, which renders Man almost superior to his Nature, and is called Fortitude; and lastly, that it is Prudence only which instructs us to confine all our Thoughts, Words and Actions within the Precincts of moral Decorum or Decency; hence Temperance, the last great Cardinal Virtue, is naturally derived. What Duties, great Madam, says he, respectively belong to each of these Heads, shall be the Subjects of my future Visits; in the mean Time, if your sublime Highness thinks fit we will continue somewhat longer on Prudence, which is deservedly esteemed the Queen of all Virtues. Prudence is either of a publick or private Nature; that which relates to the publick

lick being properly the Business of Matchiavelians and Statesmen, I shall leave a Disquisition on this Branch to such Men, and will proceed on our Inquiries concerning the second Head, which is, namely, private Prudence. Private Prudence is that Rule of Action by which we conduct ourselves, and direct others in Behalf of Truth, and differs from Craft and Cunning; for as neither of these are considered, as Virtues or reputable; they can bear no Relation to Prudence; which is a Virtue by which we are honestly and innocently guided in Cases of extreme Difficulty, and instructed and directed how to demean ourselves in every Vicissitude of Life. Thus much may suffice for a Delineation of Prudence in general. If your sublime Highness, continued he, will give me leave to tell you the Story of * *Buhamar*, Prince of *Tauris*, I flatter myself that you will find in it not less of the instructive than of the entertaining, and it is not unsuitable to our present Purpose. Great Princess, said he, the History of those ancient Ages tell, that *Buhamar* was one of the most wise and sagacious Princes of his Time. He had, from his earliest Youth, with great Study and Application, addressed himself to consider what might possibly be the Consequences and Results of such and such Actions. To so restless and active a Genius as this, Variety of Scenes and much Business were requisite; nay, such was the Temper of this Prince, that for want of other Employment he sometimes entered into Schemes that were not strictly moral. To gratify this busy Disposition he frequently sat with his Judges in the Courts of Judicature: The great Diversity
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* *Buhamar*. Frequent mention is made of this Prince in the Histories of *Persia*, as one who made the most powerful Stand against the *Persian* Monarch in Defence of his Liberty.

of Suits and Causes which were always managed there gave exquisite Pleasure to this curious Prince. In short, he arrived at such an incredible Knowledge of Man and Things, that our Historian says, it was by many affirmed he was divinely enlightned : It happened in one of those judicial Humours one Day that he heard two Malefactors tried upon such a Variety of the most subtle Villanies, that it might be thought by any Person of less Penetration than he was, that no two Men in the World could even have Time, much less Abilities, for the Performance of such Things: Each Fact was so well supported by Evidence, and confirmed by Circumstances against them, that their Guilt was as plain as Certainty. During the whole Process of the Trial our Prince looked upon them with great Wonder and Surprise ; but when he heard of Locks, Bolts and Doors flying open to them almost with a Word, his Surprise grew into Amazement ; he then desired the Judge, on some trifling Pretext, to defer their Sentence, and without communicating his Design to the Judges, the same Night he ordered that both the Prisoners should be privately conducted to his Seraglio : When the Criminals were brought into the Royal Presence, *Buhamar*, instead of charging them with their Guilt, says with a chearful Countenance: You are the most extraordinary Men in the World, if these Things be true which were advanced against you this Day ; to which one of the Rogues falling on his Face replied: High and mighty Prince, as nothing but Truth should approach the Ear of Majesty, we, the most unworthy of thy Slaves, do confess our Guilt, and implore thy royal Clemency ; upon which the Prince enquired what their Profession were ; to which he was answered, that one was an Architect, and the other a Smith ; that they were so mutually assistant to each other in the carrying on their Designs, that they

they could do nothing but in Conjunction. *Buhamar* then told them, that they could not be insensible that their Lives were forfeited to Justice for their Offences; but that he, through his princely Favour, would not only condescend to forgive them, but would promote them to great Honours and Wealth, if they would undertake faithfully and sincerely to discharge a Commission with which he designed to intrust them, on their solemn Promise of Faith, Zeal and Secrecy to his Majesty's Commands. He produced a small Book, where were the Plans of several great and eminent Buildings, among which was that of the * *Haram* of *Ispahan*, which was the Palace of *Shach-Abas* the great, then † *Sophi* of *Persia*. *Buhamar* enquired from the Architect, whether he knew what Structure that was; to which he readily answered, it is the *Haram* of *Ispahan*. I was employed upwards of twenty Years about this Palace. The Prince then pointing to a small Turret in one of the Gardens, enquired what Building that was; the Architect told him, that it was a retiring Chamber where the grand *Sophi* and his *Achmet-Doulet*, or prime Minister, privately conferred. Says the Prince, will you engage to drop a Pacquet in this Place? I
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* *Haram*, the Palace of the great *Persian* Monarch at *Ispahan*, a Term in the *Persian* Language, corresponding to that of *Seraglio* among the *Turks*.

† *Sophi* or *Sofi*, a Title given to the Emperor of *Persia*; the *Sophis* value themselves, and with some Reason, for their illustrious Extraction, the Race being second to none in the East. They are descended in a right Line from *Houssain*, second Son of *Ali Mahomet's* Cousin, and *Fatima Mahomet's* Daughter. There is no Prince in the World, whose Authority is more absolute than that of the *Sophi* of *Persia*. His Power is not even limited by any Laws he himself can make; but he suspends, changes, and annuls them at Pleasure.

will reward you according to my Promise, and beyond your Desire : On his assuring the Prince, that he would, with the Assistance of his Companion, they accordingly that Night received their Commission, together with a large Sum of Money. This was a Letter wrote with the King's own Hand, addressed to the * *Achma-Doulet*, in which, among many other Acknowledgments for Favours received, he particularly thanks him for the friendly Care he took of him, in dissuading the Sophi his Master, from sending his Armies that Year into his Territories; and by Way of Postscript, subjoins a Draught on *Isaiah* the Jew, Lapidary at *Ispahan*, for Jewels to the Amount of 40000 Sequins of Gold; this he called a small Earnest of his Gratitude. The two Messengers having received their Instructions, instantly set out for the Court of the *Shach-Abas*, where with much Money, great Promises, and infinite Cunning, they at last had Access to the Turret; and having disposed of their Letter, according to their Directions, which was to drop it on the Floor, as if it had fallen accidentally from some Person, they then retired. Not long after the Sophi sends to the chief Eunuch, to let him know, that he intended to give the *Achma-Doulet* a Meeting in the Turret that Evening, on some Matters of State; the chief Eunuch, who had Charge of the Turret, immediately went to prepare for his Master's coming: Having opened the Chamber Door, he cast his Eye upon the Pacquet, which when he took up, and saw that the Seals were broken, his Curiosity invited him to look further; but how great was his Astonishment when he read the Contents ! The History is silent whether it was his Fidelity to his Master, or his Jealousy of the *Achma-Doulet's* Greatness which deter-

* *Achma-Doulet*, the first great Officer in the *Persian* State, answering to that of Grand Vizir among the *Turks*.

determined him to reveal the fatal Secret: 'Tis certain that the *Sophi* was made acquainted with the whole Matter: Great were the Agitations and Perplexities of the good King on this Occasion. Can this, cries he, can this be to my *Achma-Doulet*, to my faithful *Achma-Doulet*, the publick professed Enemy of that Slave *Buhamar*? In this Dilemma he resolves to feign some Occasion to send the *Achma-Doulet* out of the Way, and in the mean Time to consult with his gravest Counsellors what was most proper to be done under these Circumstances. The Council were divided; some of them told the King that this could be no other than a politic Scheme of the crafty *Buhamar* to remove the *Achma-Doulet* from about the King's Person; it was at last agreed upon, that the Draught should be separated from the Body of the Letter, and sent to the Jew for Acceptance; which, when the Jew saw, he ordered it immediately to be paid either in Money or Jewels, and the *Achmet-Doulet* was adjudg'd guilty. The enrag'd *Sophi* sends his Guards immediately to execute the unfortunate, but innocent *Achma-Doulet*, together with his Wives and Children; his House was rased to the Ground, branded with Infamy, and converted to a Dunghill. Thus fell dishonoured and abused *Achma-Doulet*, whose principal Guilt was Fidelity to his Master; if *Buhamar's* Gold could have prevailed over his Integrity, he might have lived without Shame, tho' not without Guilt. This melancholy Tragedy, when related to the crafty *Buhamar*, by his subtle Emisfaries, he replied, " This was so glorious an Action, that if you live any longer, I am afraid " you will tarnish the Merit of it by some new " Crimes," and therefore ordered them immediately to be strangled. In this Account of *Buhamar* you see, great Madam, the Difference between

Prudence and Craft ; the prudent Man consults his own Advantage, and acts within the Bounds of Virtue and Truth, but the crafty or cunning forgets Truth and Virtue, when Interest is the Question. My next Disquisition, sublime Madam, shall consist of a few Maxims in Prudence, regarding only private Persons in particular Circumstances. Thus ended the wise Dervise, and humbly begged, that I would earnestly recommend these Doctrines to thee, my Chi'd, the Attendance to which will certainly conduct you innocently and safely through the crooked Journey of Life, and bring thee to the everlasting Joys of Paradise, where that you and I may hereafter meet, is the sincere Wish and fervent Prayer of me thy Mother,
 Constantinople the 25th Day
 of the 9th Moon.

S E L I M A.

L E T T E R XIV.

S E L I M A to I S A B E L L A.

NO Man, my dear *Isabella*, had ever greater Occasion for personal Prudence, or Woman for sage Counsel, than thy sublime Father and I, under our present Circumstances. We have had certain Information, through our faithful *Reis-Effendi*, that the *Janizaries*, the tumultuous Slaves, those impudent Sons of Rebellion, of late hold nightly Meetings, with malign Intent to dethrone my invincible Lord your Father, and overthrow the blessed Constitution and Empire of our holy Predecessor *Ottoman*; my Lord is securing the Affections of his People, and the wholesome Advice of his
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wife Divan. Thy Mother's Consolation, my dear *Isabella*, chiefly results from the pious Conversation of my truly religious Dervise; his Counsel to me in my present Situation has been as grateful, as that Balsam which our holy Prophet sheds upon the Beards of his beloved in *Paradise*. Prudence, says he, affords us but two Rules of acting, in case of threatening Danger; the first is by resolutely opposing ourselves to its Assaults, whereby we at least blunt its Violence, and often totally ward off the Blow; the second is patiently submitting to the Evil, and preparing our Minds to support us under the Difficulty, in the best Manner we can; but neither of these Maxims are of universal Advantage, and therefore not always to be adhered to. In the first Case, the Man of Spirit, who resolves to oppose himself to Misfortune, instead of being able to stem its Torrent, as he presumptuously imagined, may find himself carried away with it, and overwhelmed in its Tide. Under this Disappointment, that Spirit of Resolution, which before assisted him, now kindles into Impatience, and his Misfortune sits upon him, like the Yoke upon an untractable Horse, who by how much the more he frets and tosses, by so much he gauls his own Neck. The Man who acts conformable to the second Maxim, has more probability on his Side of succeeding, than on the other; his Distress cannot be well aggravated, when he sits down with Resolution to bear the worst; and the poor Consolation of being able to fall no lower is some Relief to the wretched: the Tempest seldom disturbs the fallen Oak, while the standing Tree is riven; however, the Dervise draws a third Rule of acting from these two, which is gravely and steadily to oppose human Evils, so long as we find our Endeavours useful, and then calmly resolve to endure patiently what is not in our Power to help effectually..

As human Evils are the Absence or Privation of Pleasure, let us examine their Qualities, and what Remedies the prudent Man may have Recourse to, when attacked by any of them, suppose in Sickneſs, Banishment, Captivity, Want, Diſgrace, Loſs of Friends, &c. Theſe, great Madam, ſays the wiſe Dervife, I conceive to be the moſt inveterate Enemies of Pleaſure. Now, ſuppoſe a Perſon worn with Diſtempers, and emaciated with Pain and Agony, as Death is the Abſence of all corporeal Sensations, ſhould not a prudent Man fly to it, as his faithful Friend and Refuge, and is not the ſame Conſolation ready in every other evil Circumſtance? By no Means, Prudence has taken Care to furniſh us with Precepts and Maxims, which if carried into Practice, will enable us, I won't ſay totally to get the better, but will at leaſt make all human Evils tolerable, without having Recourſe to the uncertain Aſſiſtance of Death. Though Sickneſs, from its own Nature, lies leſs within the Reach of Advice than any other human Affliction; yet Prudence does not leave us without a Friend here: the Honour of imitating ſome Perſon of diſtinguiſhed Merit and Reſolution, who has been in Diſtreſs, is ſome, though poor Comfort to the Miſerable; beſide, if we conſider, that Providence has made Sickneſs and Humanity inſeparable, that it is a Kind of Rent Charge he has on our Beings, to put us in Mind that we are his Tenants at Will, we ſhould be comforted; beſide, all human Pleaſures are groſs and perishable, nay frequently loſe themſelves in the very Enjoyment: Sickneſs only reconciles us to them when we are weary, ſated and diſgusted. Theſe, great Madam, and the like Reflections, a prudent Man ſhould make under ſuch hard Circumſtances, which though they are not abſolute Antidotes, yet may prove powerful Lenitives. I ſhall, great Ma-

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dam, in our next Conversation, consider how far Prudence may assist us, under the other distressed Circumstances mentioned above. These salutary Maxims, my dear Child, do not less deserve your Attention, than his former Disquisitions; they were speculative, these practical; they formed your Mind, these will direct it; may the Spirit of Instruction inlighten thy Heart, and strengthen thy Understanding. Farewel.

Constantinople the 28th
Day of the 9th Moon.

SELI MA.

LETTER XV.

SELI MA to ISABELLA.

AS the Souls of the Faithful are disquieted when interrupted in their Devotions, so was the Heart of thy Mother disturbed when the black Spirit of Rebellion delayed my Intercourse with you, my dear Child; however though its Storm blew high, and the Times wore a perilous Aspect, I never neglected the wise Dervise on your Account, nor overlooked any of his Precepts, Great Madam, says he, I shall never forget the dreadful Apprehensions you conceived on our Examinations into some of the Passions; I then intimated their general Use to Mankind: I believe, if you reflect upon what has been said concerning Prudence, I shall have your Consent to affirm, that this Queen of all Virtues actually springs from the Passion of Fear: The Miseries and Misfortunes of other Men is the School where we are first taught to be distrustful, and conscious about our own Actions. A Person insensible
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of Fear lives in the World like a naked Man in a hostile Multitude. I would not have your Highness imagine that I here recommend Fear to the disqualifying us from the attending our Duty as Members of Society; no, Madam, I mean that Fear which will guard us against rashly imbarcking in any Thing that might either injure ourselves or others, and then it certainly deserves to wear the Name of Prudence. I had almost forgot that I promised this Disquisition should be employed about shewing the Advantages which the prudent Man has over the rest of Mankind in Cases of extreme Difficulty in the preceding Disquisition: I told you that in Sickness and Pain, Prudence, if it did not make a perfect Cure, was at least the most probable Lenitive; let us now see how far it befriends us in Cases of Captivity and Imprisonment. The Person whom Prudence has taught to despise Sickness and Pain, will smile at Fetters and Prisons as the most inoffensive Companions of this Evil; the Soul is confined to the Body, which clogs her down, and without Doubt robs her of great Part of her Excellence, yet there are few Men willing to be delivered from its Bonds: Freedom can only bestow Variety; the prudent Man will affirm, that his own Mind will afford him more Change, and Variety of Entertainment, than all the Courts and Cities in the World can administer. Imprisonment therefore is an Evil founded on false Estimates; the Man who regards Exile as a grievous Calamity, must acknowledge himself in Love with Imprisonment, for the living in one Place always is to inhabit an extended Prison. There is nothing in this World worth our Regard but the Study and Practice of Nature and Virtue; these may entertain and instruct in the *Indies*, as well as here. A Man may with some Regret leave his Friends and Acquaintance behind him, yet the prudent

dent Man knows if he carries his Virtue and Innocence abroad, he will find Friends and a Home in every Place: Again, if we be surrounded with Want, a great Roman Philosopher sets the Matter clear, and shews our Error in a few Words; he that is governed by Nature cannot be poor, and he that is by Opinion cannot be rich; a little is sufficient for him that requires no more than he has absolute Occasion for, and Abundance will not satisfy him whose Opinion suggests imaginary Wants; there is scarcely any Body, who, with Application and Industry, may not procure what is necessary; but Luxury and Extravagance are ever making fresh Demands, and are never satisfied: The prudent Man therefore will never pine after a great Store when a little is sufficient, and that so easily purchased. Now, great Madam, if we be afflicted on Account of Disgrace, we shall find ourselves on Inquiry into its Nature to have acted again an imprudent Part; Disgrace can only follow Loss of Fame or Place. The wise King of the *Jews* asserted, that good Fame was a precious Treasure; the prudent Man, no Doubt, conceives some Delight from reflecting, that his Name and Example may influence other Men's Actions, but that Goodness which inspires this Joy will also satisfy him against the invidious Tongue of Slander. If for the Loss of Place and Honour, a prudent Man will consider, that Men of high Office are at best but busy, and splendid Slaves, perpetually exposed to Faction and Party, ever uncertain, ever disquieted; sure then every prudent Man, instead of considering the Loss of such a Situation as an Evil, will rather sit down and thank Providence for his Deliverance. And lastly, suppose our Distresses arise from the Loss or Absence of our Friends; by Friends I understand, a Wife, Children or Intimates. If we enquire into the Foundation of this Concern,

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we shall find something resulting from it, which a prudent Man should conceal. I am afraid it is not theirs, but our own Love that gives us this Uneasiness, and that it is the Loss of our own Pleasures or Advantages which we take so heavily. The supreme Being gives us Existence, and Virtue Friends; and so long as we preserve this Jewel, we need be under no Apprehensions of wanting such Blessings, whether the common Course of Nature, or any other Necessity deprives us of them. I confess, great Madam, continued he, that this Dissertation should more properly be ranged under the Head of Fortitude, but that I was here inclined to illustrate the general Use of Prudence. Thus concluded the Dervise. My dear *Isabella*, I confess that I should think it a hard Task to carry his Principles into Execution, and yet this Man, by the meer Strength of his own Reason, has arrived to such a Degree of Philosophy, that you might imagine his Soul and Body had no Connection together. This convinces me, that Prudence is the Soul's right Eye, through which she discovers, that there is nothing in this World which deserves our Concern but Virtue alone. Farewel.

Constantinople the 15th
Day of the 10th Moon.

SE L I M A.

L E T T E R XVI.

S E L I M A to I S A B E L L A.

FROM the preceding Letters, my dear *Isabella*, I suppose thou art satisfied that the great Ruler and Governor of all Things has not
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given us Being to squander our Time away in an insipid Indolence ; that our Souls are given us to confess our Gratitude to our generous Author : To take Care of ourselves as an acknowledgement for this Blessing, and to assist and support our Fellow-species as Co-partners of our Natures, and Sharers of the same Advantages and Disadvantages : Life is therefore an important Trust which we receive on Credit from our wise Author. Prudence directs us to manage our Conduct in such a Manner, as at least to become inoffensive Members of Society ; but this is not sufficient ; to be good and useful, we should be just. Hear then with Pleasure, and digest with Diligence in thy Heart the wise Dervise's Sentiments of Justice, which he defines to be a constant, regular Disposition of the Mind, to attribute to every Man what is his Right ; this is the Foundation of all Laws, and not Injury, as has been falsely asserted, for this saying is only applicable to such Laws as were enacted for the more effectual Execution of Justice : There are none of the Virtues so much abused as this is in the general Use of the Term : it frequently signifies Punishment, but its most honourable Province is to reward. Force and Law are the two great Props of this Virtue ; the first Men were sensible that they had a natural Right to their Lives and Properties ; for this Reason the weak united themselves against the strong, in Defence of Justice, and established this Union by Force : Law without Force would be useless, notwithstanding, tho' there was no Force to command, nor Law to oblige. Justice would not be without an Avenger ; she brings Peace of Mind, but Injustice Horror and Confusion : Communities, or any other aggregated System of Men cannot therefore subsist without the Practice of this Virtue. Between Nations at War the written,

ten, that is to say, the civil Law, can have no Force, but the unwritten, which are the Laws of Nature, and her Dictates ; Wars therefore should be carried on with Justice as well as Valour, and are undertaken because Nations, differing in Country and Constitution, cannot have redress of Wrongs from a Tribunal of Justice. Let the rebellious Sons of *Nazarenes*, continued he, fly to Arms on every frivolous occasion, and glut their Souls with Blood, Slaughter and Devastation, while we, the peaceful Children of the true Faith, compose our Differences by the Principles of strict Justice. From these Hints, great Madam, it may be collected, that the Foundation of all Justice is laid in our own Hearts, for to bridle and master our own unruly Affections, is to do Justice to ourselves, and qualifies us for the like Office towards others : This I call principal Justice, this is the most brilliant and refined Species of Justice, and has been the true Scope of all antecedent Inquiries. Let us now look a little after communicative Justice, which is that we should give the rest of Mankind ; this is of two Kinds, natural and political : Natural Justice is that disinterested Generosity of Action with which we see every great and good Man carry himself towards the rest of his Species without Distinction : Political Justice is that Rule by which all human Actions are examined ; this kind of Justice is not in every Respect founded in Nature, for we find it sometimes countenance even Vice, occasionally, in Cases of Interest or Convenience : It is legal or equitable ; legal when the Justice or Injustice of Men's Actions are examined according to the Letter of the Law ; this Sentence is not always right, for tho' a Law may be enacted for the general Good, yet it may hurt the Individual in particular Circumstances ; notwithstanding the Injustice of
such

such a Law, it cannot affect the Integrity of the Judge who pronounces Sentence according to it : The Law of Equity was contrived by Men to remedy the Defects and Imperfections in the Laws of a Constitution, for the most universal Law cannot comprehend every particular Case. The political Law is again subdivided into that of Rewards and Punishments, and that of Exchange ; the first is almost the peculiar Privilege of the supreme Judge, or Head of the People ; the Rule for acting in this Case is unfixed and uncertain : 'Tis impossible for a Man of the greatest Discernment to proportion tolerably the Reward or Punishment which should be annexed to the Merit or Demerit of any Action, and is probably reserved by the supreme Being as his own peculiar Right. The Law of Exchange is one of the most useful to Society ; it is by its Assistance that Men are furnished with the Conveniencies and Necessaries of Life ; Justice is less to be illuded in this Division than any of the former, for here she is measured by arithmetical Proportions. From what I have advanced concerning this Duty, great Madam, it naturally follows, that all the Divisions of this Virtue are comprised in general and special Justice ; the general contains Love, Fidelity, Truth, Beneficence, Humanity, Liberality and Gratitude ; the special Duties, are such as depend on particular Reasons and express Obligations, which concern some certain Persons and Relations, and not others, as those between Husband and Wife, Parents and Children, Masters and Servants, Princes and Subjects, Magistrates and private Persons, the great and the mean Man. The steady Practice of these Things are sufficient to intitle a Man to the noble Appellation of Good ; it is they that draw upon a Man the Love, Affection, Admiration and Confidence of the People ; those

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Qualities enable Men to despise those mean Pursuits, which reflect Disgrace upon others. Justice is therefore so necessary and desirable, that even they who have thrown off every other Virtue affect to wear the Mask of Justice. I shall illustrate, great Madam, says he, this Virtue under each particular Head in my subsequent Conversations. Thus finished the wise Dervise. I can't say but his Promise has kindled my Impatience, and I am as earnest, I dare say, to see him as thou art to hear from thy tender Mother,

Constantinople the 10th

Day of the 10th Moon.

SE L I M A.

L E T T E R XVII.

SE L I M A to I S A B E L L A.

IF the Delineation of Justice found an acceptable Entertainment in the Heart of my dear Child, how will it exult to read his thoughts on Love. The wise Dervise asserts it to be the fairest and first-born of Justice, and defines it to be a pure, disinterested Union and Communion of Souls : It is this Principal that actuates and inlivens the universal System of Nature. It has three Kinds of Origin, from Nature, from Virtue, and from Interest : Natural Love is that universal Inclination among all Animals for the Propagation and Preservation of their Species : The virtuous Love is a noble Passion, which resides in the Souls of good Men, from a Similitude of Thoughts, Inclinations and Manners : The Love founded on Interest is less amiable than the other two, because, supported by a mercenary Link, it arises from the mutual Advantages Men receive

receive from each other ; sometimes we find the Love of Nature, Virtue and Interest coincide, and frequently separate ; but when Nature and Virtue meet together, they produce that Harmony which only can be conceived. Thy Slave, divine *Selima*, will illustrate the wonderful Effects of a Love founded in Nature and Virtue in the Story of *Sahi-Beg*, Son of *Mustapha* *, Grand Vizir to the immortal *Soliman* the magnificent. All the Embellishments of a fine Education, added to a most graceful Person, made *Sahi-Beg* admired and esteemed by all who knew him. The Virtues and Merit of this young Nobleman were not long unknown to the lovely *Isaphena*, only Daughter to *Rustin* § *Aga*, of the *Janizaries* † : Fame had said

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* Grand Vizir, prime Minister, and principal Officer in the Grand Signior's Court.

§ *Aga*, in the Language of the *Moguls*, &c. signifies a powerful Man, or a Lord and Commander. In this last Sense the Term is also used among the *Turks* : Thus the *Aga* of the *Janizaries* is their Colonel, and the *Capi-Aga*, the Captain of the Gate of the Seraglio.

† *Janizaries*. As it is to this Body of Men that the *Ottoman* Empire particularly owes its Grandeur, I believe it will not be disagreeable here to give some Account of them. The *Janizaries* are the Guard, or Soldiers in the *Turkish* Infantry. As in the *Turkish* Army the European Troops are distinguished into *Janizaries* of *Constantinople*, and of *Damascus*, their Pay is from two Aspers to twelve *per Diem*, for when they have a Child, or do any single Piece of Service, their Pay is augmented. Their Dress is a Dolyman, or long Robe, with short Sleeves, which is given them annually by the grand Signior : On the first Day of *Ramazan* they wear no Turban, but in lieu of that a kind of Bonnet, which they call *Zarcola*, and a long Hood of the same kind of Stuff hanging on their Shoulders ;

too much of *Sahi-Beg* not to inflame the Curiosity of *Isaphena* to see this young Man, and his Impatience was nothing inferior to hers, for *Sahi-Beg* had a favourite Eunuch, who had been bred up in the Seraglio of *Rustin*, who was continually extolling the Air, Shape and Merit of the charming *Isaphena* : Opportunity was not long wanting to gratify our two young Lovers, for by the Assistance of the Eunuch an Interview was soon brought about in one of the Gardens of the Seraglio : When *Sahi-Beg* first saw his *Isaphena* he gazed with Admiration, but when he heard her speak he was lost in Transports ;

ders ; on so'lemn Days they adorn them with Feathers, which they stick in a little Case in the fore Part of the Bonnet. Their Arms in *Europe* in Time of War are a Sabre, a Carabine, or Musquet, and a Cartouch-box hanging on the left Side. At *Constantinople*, in Time of Peace, they wear only a Staff in their Hand. In *Asia*, where Powder and Fire-Arms are more uncommon, they were a Bow and Arrows, with a Poniard which they call Baniare. The *Janizaries* were heretofore a Body formidable, even to their Masters the Grand Signiors : *Osman* they first stripped of his Empire, and afterwards of his Life ; and Sultan *Ibrahim* they deposed, and at last strangled him in the Castle of the seven Towers : But they are now much less considerable ; their Number is not fixed : The *Janizaires* are Children of Tribute, raised by the *Turks* on the *Christians*, and bred up to the military Life : they are taken at the Age of twelve Years, to the End that, forgetting their Country and their Religion, they may know no other Parent but the Sultan : However, generally speaking, they are not now a-days raised by Way of Tribute, for the Carach, or Tax, which the *Turks* impose on the *Christians* for allowing them the Liberty of their Religion, is now paid in Money, excepting in some Places, where Money being scarce the People are unable to pay in Specie ; as in *Mingrelia*, and other Provinces near the Black Sea.

ports ; for good Sense and Humanity had conspired to improve her Mind as if ashamed to be outdone by her natural Perfections, and the fair *Isaphena* felt the tenderest Emotions for her *Sahi-Beg*, and reflected on Rumour, which had done so little Justice to his Merit. With Hearts and Affections so disposed, your sublime Highness will readily conceive, that they saw, liked and loved in the same Hour : but hear the Difficulty which embarrassed our young Lovers. The Vizir *Mustapha* had conceived an unfurmountable Aversion against the *Aga*, which removed every Prospect of their Marriage out of Sight. It is strange that Hearts so like should descend from Souls so opposite ; notwithstanding, through the Secrecy and Fidelity of the honest Eunuch, they found Means to see each other almost every Night.

The sincerest Vows, and solemnest Protestations of perpetual Affection, persuaded the beautiful *Isaphena* to look upon herself no longer as the Mistress, but the Wife of *Sahi-Beg*, and his Heart felt no other Repose than what it drew from the Constancy and Fidelity of his dear *Isaphena* : Thus loving and beloved, *Sahi-Beg* was content with *Isaphena*, and she no less happy with him ; thus unrival'd and undisturb'd they liv'd for upwards of four Years ; at length the Blood of *Ottoman* glow'd with Indignation in the Veins of *Soliman*, to see a few Christian Dogs bid him Defiance in the sight of his very Capital : Then liv'd at *Rhodes* a religious Sect of Christians, call'd *Knights of St. John*, §
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§ *Knights of St. John*. This military Order, which has made so considerable a Figure in History, has had several Names, viz. *Hospitalers* and *Templars*, *Knights of Rhodes*, *Knights of Malta*, *Order of Malta*, &c.
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under the Conduct of *Valerius Lilidamus*; these Men wholly devote themselves to the Service of their

I believe as our Dervise was wholly ignorant of the Reputation which these Knights had through the Christian World, it will not be amiss to give some Account of them here. About the Year 1048 some *Neapolitan* Merchants founded a Church after the Latin Rite, at *Jerusalem*. giving it the Name of *Santa Maria della Latina*. They also founded a Monastery of Religious, after the Order of *St. Bennet*, for the Reception of Pilgrims; and afterward an Hospital, near the Monastery, to take Care of the deceased, under the Direction of a Master or Rector, to be nominated by the Abbot of *Santa Maria della Latina*: Besides which, they also built a Chapel in Honour of *St. John Baptist*. In 1099 *Godfrey of Bulloigne* having taken *Jerusalem*, endowed this Hospital with some Demesns he had in *France*, and others imitating his Liberality, the Revenues of the Hospital became considerably augmented: Upon this *Gerard Torn*, their Rector, in Concert with the Hospitalers, resolv'd to separate from the Abbot and Religious of *St. Maria*, and to form a distinct Congregation, under the Name and Direction of *St. John Baptist*; and hence it was that they had the Name of Hospitalers, or Brothers of *St. John of Jerusalem*. Pope *Paschal* the Second, by a Bull in the Year 1113, confirm'd the Donations made to this Hospital, which he settl'd under the Protection of the holy See, ordering that the Rectors, after *Gerard's* Death, should be chosen by the Hospitalers. *Raymond de Puy*, *Gerard's* Successor, took the Title of Master; he gave a Rule to the Hospitalers, which was approved by *Callixtus* the Second, in 1120.

Such was the first Rise of the Order of *Malta*: Now their first grand Master finding the Revenues of the Hospital vastly exceeded what was necessary for the Entertainment of poor Pilgrims, and diseas'd Persons, resolv'd to employ the Surplus against the Infidels; and with this View offer'd himself to the King of *Jerusalem*.

their Religion, and vow a perpetual Animosity to
the

lem. He divided his Hospitalers into three Classes ; the first consisted of Nobles, whom he destin'd to the Profession of Arms, for the Defence of the Faith, and the Protection of Pilgrims ; the second consisted of Priests or Chaplains, who were to perform the Office ; and the third of Servitors, who were not noble, but were also appointed for the War. He also regulated the Manner of admitting Knights Brothers, and had the whole confirm'd by Pope *Innocent*, who gave them for Arms a white Cross in a Field argent, which continues still the Standard of this Order. After the Loss of *Jerusalem* they retir'd first to *Margat*, then to *Acre*, which they defended very vigorously in 1290 : After the entire Loss of the holy Land they withdrew to *Cyprus*, where King *Henry* of *Lusignan*, whom they had followed thither, gave them the City of *Limmison*. Here they continued 18 Years, when taking the Island of *Rhodes* from the *Sarazens* in 1308, they settled there ; and now it was that they first took the Name of *Knights*, viz. *Knights of Rhodes*. *Androniens*, Emperor of *Constantinople*, granted to their Grand Master, *Folque de Velloret*, the Investiture of this Order, and the Donation was confirm'd by Pope *Clement*. The Year following, with the Assistance of *Amadeus*, the fourth Duke of *Savoy*, they defended themselves and their Island against an Army of *Sarazens*. In 1480 their Grand Master *d'Aubusson* made a vigorous Defence against *Mahomet* the second, and preserved the Island in Spite of a formidable Army which besieged it for the Space of three Months ; but in 1522 it was attack'd by *Soliman*, with an Army of 300,000 Men, and taken by him, after having been in the Possession of the Knights 213 Years. After this Loss, the Grand Master and Knights retired first into the Isle of *Candia* ; some Time after Pope *Clement* the seventh gave them *Viterbo* ; lastly *Charles* the fifth, in 1580, gave them the Island of *Malta*, which they still hold, and they are known by the Appellation of *Knights of Malta*, though their proper Name is that of *Knights of the Order of St. John of Jerusalem*.

the Enemies of their Cross : Thus was *Rhodes* circumstanced, when *Soliman* commanded his Vizir *Mustapha* to go with a mighty Force against this Place, which the first Year proved ineffectual, through the resolute Defence made by these Desperadoes ; *Soliman*, impatient at the Affront put upon his Arms, ordered all the young Noblemen and Gentlemen to attend him in the Expedition which he designed to make against *Rhodes* in Person ; This was a fatal Blow to the Repose of these Lovers ; honour and Allegiance commanded *Sabi-Beg* abroad, but his Love and Affection would not suffer him to think of going ; sometimes he resolved to counterfeit Indisposition, and again secretly to withdraw himself, with his dear *Isaphena*, and lead the rest of his Life in an humble, undisturbed Obscurity, but the Ambition of his Father had put a Bar to this Resolution, for he had procured *Sabi-Beg* a considerable Employment in the Service which required his personal Attendance ; he therefore resolved as well as he could to give up his Peace a Sacrifice to his Honour. Sad was the Parting of these two, how could *Sabi-Beg* propose to fight who had left his Heart behind him ? and who could have hurt him had they known what a Heart he had brought in Exchange ? Poor *Isaphena* was robbed of all her Peace, for with her *Sabi-Beg* went all her Quiet. This was not all, a little Time inform'd her that she had something else to be concern'd at, for a few Months must discover at once her Love and Shame ; she was sensible that her Father's Repentment would fall heavier upon her than the very Absence of her *Sabi-Beg* if possible, but where could a defenceless Woman, wholly a Stranger in the World, go ? her *Sabi-Beg* was abroad, and she knew no other Sanctuary to fly to than his Arms ; her Fear and Love alternately tyrannized through her

her Soul ; the one bidding her abandon her Father's House, and the other attracting her with a violent Impulse towards *Sabi-Beg* : She resolves at last to disguise herself, and secretly leave her Father's House. As the Determinations of the young are ever precipitate, so her inconsiderate Scheme was that very Night carried into Execution. Poor *Isaphena* little knew what she was about, she just leaves the peaceful Retirement of a Seraglio to launch into a World of Perils and Deceit ; a few Jewels, and one of her Women were all she brought away with her : By the Advice of her Woman she first went to the House of a poor Christian Fisherman, with whom *Rosa* was acquainted, for that was the Name of her Woman, as well to lye hid 'till the Hurry of the Search was over, as to be assisted in procuring a Ship to carry them to *Rhodes* : The old Man discharg'd his Trust so well, that in a few Days he provided them a Passage in a Vessel bound to *Rhodes* with Provision for the Camp, but recommended, that for the more effectual concealing of *Isaphena*, they should be both habited like young Gentlemen, whom Glory or Curiosity were carrying to the Army. In this Disguise our young Adventurer got safe on board ; but scarce had she lost Sight of Land 'till she lost for ever the Prospect of seeing her dear *Sabi-Beg*, for they saw bearing down upon them an armed Galley of the *Venetians* ; the Captain did all a skilful Seaman could to avoid such imminent Danger, but it was to no Purpose, as the Galley made more Sail, having the Wind, and their Bark was incapable of making any Resistance : Thus *Isaphena*, who but a few Minutes since thought herself happy in being freed from her Father's Severity, and the Prospect of seeing her Husband, now finds herself a poor, distressed *Venetian* Slave, exposed to Dangers and Difficulties,

faculties, which she had only heard or read of before. The Captain treated all his Prisoners with great Humanity, and compassionated particularly the Youth, and Misfortune of *Rustin*, for that was the Name she took ; he told her that he conceived an Affection for her, and that if it was not her own Fault she might convert this Misfortune into a Blessing. I am a single Man, continued he, and am now old and infirm, and have need of some one to assist me in the managing of my Affairs, and I dare say your Behaviour will not give that honest Face the Lye, I will take you to my House and treat you as my Child : This Address of the Captain's, and his Professions of Friendship had but small Influence upon the poor afflicted Lady ; however, the Captain's persevering all the rest of the Voyage in Expressions and Actions of the most cordial Friendship towards her and her Companion, Gratitude obliged her to acknowledge respectfully the Kindness of her generous Benefactor ; but her dear *Sabi-Beg* was still uppermost in all her Thoughts, and frequently threw her into Melancholies, that her faithful *Rosa* was apprehensive of the Consequences. By this Time they had arrived at *Venice*, where the worthy *Venetian* exceeded all that could be hop'd for by these unhappy Captives : some few Days after their coming, the generous *Venetian* took *Isaphena* apart, and in the most affectionate Terms addressed her ; My dear *Rustin*, says he, I told you that my Heart conceived the tenderest Affection for you, the close Resemblance you bear to mine only Son, who is lost, and whom I must mourn for ever, was the Foundation of my Kindness ; at this a Flood of Tears streamed from his Eyes, which for a while interrupted his Discourse : Poor *Isaphena*, whose Heart was as generous as it was distressed, sympathized

in the Concern of her Friend, which he observing, embrac'd her, and cry'd, thou art all my Son, and from henceforth I shall regard thee as such ; beside, I am a true Mussulman as thou art, but am obliged to conceal my Principles among these Infidels : *Isaphena* thank'd him, and confess'd the highest Sense of his Bounty, but her Heart still languished for her *Sahi-Beg*, and had no other Consolation but talking whole Nights of him to *Rosa*, who was permitted to attend her. At length the Fatigues which she had undergone, together with the weak State to which she was reduced by her continual Sorrow, threw her into a languishing Fever, in which she lost not only the earnest of her *Sahi-Beg's* Affection, but which was well near taking her off ; however, through the Industry and Secrecy of her Woman the Matter was wholly concealed from her generous Friend, who suffered nothing to be wanting that could be expected from so generous a Patron. In some Time, through the Assistance of the Physicians, and the Tenderness of her Woman and generous Friend, she recovered so well as to be able to go abroad. She now addressed herself to the regulating and conducting the Affairs of her Benefactor, though she was wholly a Stranger to Business of this kind ; yet, through the Strength of a happy Genius, and invincible Diligence, she discharg'd herself so well, that the old Gentleman entirely gave himself and his Affairs to her Management. Thus she lived near two Years, where we shall leave her to consider what happened to *Sahi-Beg*. When the Affairs of *Rhodes* had submitted to the Fortunes of the invincible *Solyman*, *Sahi-Beg*, who bore no inglorious Share in this Siege, returns home, pleasing himself with the Joy of seeing his dear *Isaphena*, and entertaining her with the Account of his Adventures, but he little knew

knew the bitter Potion that was reserved for him; such was his Eagerness to hear from his Beloved, that before he went home, after he came ashore, he detach'd his Eunuch to enquire for her; but what was his Distraction! what were his Agonies! when the Eunuch return'd with an Account that *Isaphena* had secretly left her Father's House near two Years before, and was never heard of since. The Relation had such an Effect upon him, that all the Man instantly forsook him, and for many Days he only lived by Intervals; at last, his Grief kindled into a kind of Distraction, he inconsiderately resolves to quit the City, and go in Search of her; the next Day he sets out privately, with Chance only for his Guide: After he had spent many Months in fruitless Enquiry he resolves to return home, and for ever abandon himself to Despair; but the City soon grew intolerable, for what Place can be acceptable to a Man who is disagreeable to himself? every Object here revives the Memory of his lost *Isaphena*; his Father observing the Melancholy and Dejection which perpetually hover'd over him, imagin'd that Business and Employment might divert him; on this Account he gets conferred on him the Dignity of Bashaw of *Joppa* in *Palestine*: *Sahi-Beg* was easily persuaded to accept of this Office, as it is no hard Matter to influence any Body to whom Life is indifferent; accordingly when he came to his Government he began his Office with enquiring into the Abuses which the People had suffered under his Predecessors; every Thing was in so bad a Way, particularly among the mercantile People, that he found himself under a Necessity of going into the Markets every Day to examine into the Corruption of the Traders. To return to *Isaphena*: It was now about two Years since her coming

to *Venice*, and the Memory of her *Sahi-Beg* was as dear to her as the Hour he left her, and to add to her Misfortune, about this time her generous Benefactor was seized with an acute Distemper, which in a few Days carried him off. Some Hours before his Departure he called *Isaphena*, and says, with a languishing Tone, my dear *Rustin*, I find that in a very little while I shall be received into the Arms of our great Prophet ; I leave you Master of a plentiful Fortune, and thank Heaven for enabling me to reward so much Virtue and Innocence : At this his Voice fail'd him, and in some Hours after he expired. If any thing could increase the Affliction of this poor Lady, this Event would ; Gratitude would have obliged any Person of less Humanity than her to lament the Death of so generous a Friend. After his Obsequies were performed, with a Decency suitable to his Character, she applies herself to examine into his Effects, and finds herself now possess'd of a Fortune suitable to her Quality. She now began to entertain Hopes of again seeing her *Sahi-Beg*, and for this Purpose converts her Effects to Cash, great Part of which she deposited in the Bank, and with the rest she bought Merchandise proper for the Levant Trade, resolving herself and Companion should go abroad as Merchants, and travel to *Constantinople* from the first Port they touch'd at in the *Turkish* Dominions, and give herself up, without Reserve, to the Arms of her beloved *Sahi-Beg* ; but little did she know that he had banished himself to a remote Corner of *Asia*, to languish privately for her ; accordingly she agrees with a Merchant trading to the Levant, and goes aboard again, big with the Expectation of meeting with her *Sahi-Beg* ; they steer'd many Days with a favourable Wind, and one Morning discovered making towards them a Sail, which

proved to be *Orgoglio* the Pirate, who instantly boarded them, and put them all in Chains: This Accident would have kill'd any Body else but *Isaphena*, whom alternate Misfortunes and Successes had taught Patience; every Thing they had was taken from them, and *Isaphena* had hardly left her so much Cloaths as assisted her to conceal her Sex. The Consideration of her having left Money enough behind to purchase her Liberty, was some Consolation to this poor Lady; but the Reflections of not seeing her *Sabi-Beg* as soon as she flattered herself were intolerable. In the mean Time *Orgoglio* had no other Concern for the Miseries he had brought upon these wretched People but how to conduct them safely to *Joppa*, where he imagined the corrupted *Basha* still resided. I observed before, that *Sabi-Beg* went every Day into the Market-place to distribute Justice, and it was customary with him to order the Slaves which were for Sale to pass in Review before him, and to examine their Names, Places of Birth, Families and Condition. *Orgoglio* found himself under a Necessity of complying with the severe Commands of the *Basha*, so accordingly he brought his Captives to the Market-place. When the Names were read over, that of *Rustin* catch'd his Ear, as it was that which his dear *Isaphena*'s Father bore, and immediately call'd for that Person, in whom, as she came towards him, he thought he discovered some faint Resemblance of his Wife: But she, whom Misfortunes had dejected, appeared with down-cast Eyes, insensible that the dearest Object that all the Earth could present was then before her: The first Words he spake had such an Effect upon poor *Isaphena* that she look'd up, and unable to bear the sudden Transport she instantly fainted; the *Basha* ran to lift her up, forgetting his Character on Account

count of the Likeness she had to *Ifaphena*. She coming a little to herself, and finding herself in his Arms, says, it is my *Sahi-Beg*; that Voice had too many Charms, and was too often reflected on, to be then forgotten; the first Accent awak'd his Soul, and call'd up all the Lover in every Vein: Such are the extravagant Effects of Passion, that neither the Time, Place, nor Character of these Lovers could prevent their embracing each other: In short, *Sahi-Beg* conducts her home with all the Rapture and Curiosity of a Lover; and the People, to whom such an Event could not be long unknown, follow'd with loud Acclamations, and in some little Time after he publicly married her. Thus, great Madam, you see the Power and Influence which this Kind of Love has even over the human Species. Thus ended the Dervise. My dear Child, this Narrative concerning the Loves of *Ifaphena* and *Sahi-Beg* may convince you how dangerous and destructive that Passion is to the human Species, if not subdued by Reason, and governed by Virtue. Farewel.

Constantinople the 15th Day
of the 10th Moon.

SELIMA.

LETTER XVIII.

SELIMA to ISABELLA.

MY dear *Ifabella*, the pious Dervise continued his Discourse on Love, as follows: Friendship, or social Love is older than Time; it takes its Date before the Creation, before the mighty Fabrick of the Universe was spoke into Existence:

It has his Source in the inmost Recesses of Eternity, and we must trace its Spring in the Bosom of the Eternal Mind. Social Love is the darling Attribute of the divine Creator ; it's that Pleasure he takes in giving existence to Myriads of Beings, the Satisfaction resulting from the Contemplation of his Works of Creation : This Affection, boundless as the infinite Source from whence it springs, pronounced the mighty *Fiat*, which gave Birth to Time and from pregnant Nothing produced sensible Matter and real Existence.

GOD, when he formed the Spheres, and stationed the heavenly Luminaries to their distinct Orbs, stamped them with this divine Affection, which inclines them to each other, and preserves the glorious Harmony ; to this we may ascribe the Adhesion and Gravity of Bodies, their attracting Powers and propelling Forces, with all the various Affections of inanimate Matter : It's the primary Law of Motion, impressed by the divine Being upon the several Parts of this stupendous Fabrick, without which all Nature would tumble into Confusion, and mix into it's original Chaos.

This Affection discovers itself acting with greater Force upon the animate Creation ; it is this that joins the several Species of living Things in social Herds : The Fowls of the Air, the Fishes of the Sea, and all the Brute Creation acknowledge the Force of Friendship, and breath out social Love in each distinct Species ; this quiets the savage Nature of the wild Boar, and forces the hungry Lyon to meet his Kind in Peace, while he satiates his Hunger upon every thing else that is not of Kin to his Species : this teaches the fierce Tiger to provide for its young, and the Eagle to hunt for Prey to preserve its Offspring.

But

But in Man, whom the Creator fashioned in his own Image, and endowed with a larger Share of this divine Emanation, social Love appears with radiant Lustre ; in him it first displays itself in that Affection, which we have to our Species, and the Desire of perpetuating the Race : The Father burns with Friendship for his Offspring to many Generations, and they rebound the all-ravishing Fire to him and to each other.

In Man this social Affection comprehends all other Virtues, and finds Exercise for all the Affections of the Soul : and the Pleasure resulting from it is so ecstasick, that Mankind found themselves under a Necessity to multiply the Objects, in order to increase the mighty Blessing : They found those Friendships which took their Rise from Affinity of Blood and Kindred in a few Years became distant, and these Springs were absorb'd in the great Abyss of Time and distant Relation ; therefore they substituted several other Circumstances in the Place of these, to furnish Fuel to this friendly Fire.

Every Relation which gave them Interest in one another, every Circumstance in which several Men agreed, became a Bond of Friendship and a Pledge of Union.

Thus Men of the same Nation, the same Country, the same Language, or the same Complexion, join'd in mutual Friendships, and exercised the social Virtues from these imaginary Relations ; but where Interest, Gain, Honour, and mutual Protection united one People, Friendship grew up among them, and seal'd the social Union without any Possibility of a Dissolution.

This is the Rise of the Love of our Country, that glorious Spirit that warms the Patriot's Breast, teaches him to face Death and Danger with Intrepidity, and renounce the Gratification of every

other Passion and Appetite, for the Soul-ravishing Pleasure of protecting his Country from Injury, or dying bravely in its Defence.

Amongst Mankind, tho' the Spring and Original of this Affection is innate and coeval with his Being, yet the heavenly Spark is often stifled with other Passions, and in general discovers itself but by their Influence, and partakes so much of this Taint, that it's scarce possible to separate them; with them it's first and most general Object is a Sympathy of Nature, and a general Likeness to itself; this begets the Love of the Species, and that social Affection one Man feels within himself towards all Mankind; his Appetite join'd to this begets in him a natural Desire to some individual Female, and the Renewal of himself in his Offspring inspires him with the Friendship he expresses for his Offspring and Kindred: The Want, the Necessity he finds for the Protection of the Publick creates in him that Esteem he professes for the Society under which he lives; and the mutual Dependence every subordinate Association of Men of different Ranks have upon each other, ties the Knot of Friendship among the different Members, and these upon the whole.

But the most general Bond of Friendship among the Sons of Men is founded upon or blended with their Interest; wherever Gain is in View, there a Species of this Affection exists, without the Aid of any other Circumstance; when the Interest pursued happens to be virtuous, the Friendship resulting from it is of Benefit to Society; but when Gain is only desired, without Regard to the eternal Laws of Justice, the Union is pernicious, and spreads Injustice, Rapine and Oppression wherever it prevails.

It is this kind of Friendship that subsists among Robbers and Pirates; is the Pledge of Union, and
Foun-

Foundation of the Leagues between wicked and ambitious Princes, who make War upon the Innocent and Defenceless, and swallow up their weak Neighbours to gratify their Avarice and Ambition. The greatest Villains are capable of entertaining this kind of Friendship for one another, but this Union is not permanent, it depends only upon sordid Gain; while that subsists, Truth and Friendship may be observed; but let that cease, or let greater Gain arise from Breach of Faith, their Fidelity and sworn Affection vanishes, and leaves no Traces in their Breast of Remorse or Compassion for their Fellows whom they have betrayed.

Pure Friendship is without any Allay of any other Passion; it takes it's Rise from a Sympathy of Souls, and is supported only by the Pleasure resulting to ourselves in the Society of, and conferring Benefits upon, the Object.

Appetite, Interest, or Ambition must neither beget nor cherish this noble Friendship, and it's scarce possible for a Breast possessed with these headstrong Passions to leave Room for the tender delicate Effects of disinterested social Love. Where this pure Flame has been kindled, it is as durable as our Beings; it took Birth with our Nature, and can be extinguished only in Eternity. Two Friends thus united, are animated with one Soul, acting through different Organs. Interest they have none; all sublunary Things are indifferent to them, and neither can add to, or diminish the mighty Flame. Their Pleasure, their Happiness, their Existence in a Manner depend upon their mutual Society, and conferring Benefits upon one another; and their only Contest is, which shall be so happy as to contribute most to the other's Pleasure.

The Generality of Mankind are incapable of this pure Flame, their Minds are buried in Passion
and

and Appetite, they have no Relish for the enthusiastick Pleasure; it's too refin'd for their gross Apprehension, which can conceive nothing but by the dull Interposition of the Senses. But all Mankind confess it in some Degree, and are lost in Admiration when they discover it in its native divine Purity. The Christian Sect, the Followers of the Prophet JESUS, the Son of *Mary*, are so ravished with this Passion, that they have made it a principal Foundation of their Doctrine: They fancy to themselves, that their Prophet was so much inspired by this divine Friendship, and enjoy'd it in such Extent and Purity, that he died out of Friendship to his Followers, and laid down his Life to purchase them Immortality. Nay they say, he not only died for his Friends, but even for his Enemies, and for Millions unborn, who had not heard of his Name: This, if true, was Friendship in Abstract, and wants a Parallel in human Record. Yet it's possible; for as that great Prophet was the Favourite of Heaven, and sent down to convert Mankind, by Precept and Example, the great Creator might enable him to finish his Mission by the highest Instance of Love which human Nature is capable of; that the World might have no Excuse to continue in Sin and Error, when our great Prophet came, who had in Commission to compel such as had not listened to the meek and social Doctrines of the Son of *Mary*, to embrace the Mussulman Truth, with Fire and Sword.

There are many and various Instances in History of the prodigious Force of this divine Affection between Men of similar Dispositions, where its Effects have carried them almost beyond the Bounds of Nature, and ally'd them in some Measure to the Divinity; but of all those recorded in Story, none affects me so much as the Friendship which manifested

fested itself between *Osmin* and *Omer*, two faithful Mussulmen of the City of *Alexandria*: They were both of one Age, and in pretty much the same Situation and Circumstances; they were Merchants by Profession, and were known in the City by the Name of the two Friends: This Friendship commenced betwixt them at School, and in that early Stage of Life they gave Proof of a Steadiness of Affection for each other, which Men of adult Age could not boast of: They were Companions in Study and Diversions, and made the same Progress in their Exercises: Their Genius seem'd equal, and their Inclinations so much similar, they appeared to be animated by the same Soul: Their Friendship grew up with their Years, and increased in Strength as they increased; both their Fathers died much about the same Time, and left them in easy, though not affluent Circumstances, they entered into Co-partnership in Trade, and made several Voyages together to the Coast of *Barbary*, and the Islands in the *Archipelago*, and in a few Years made large Additions to their common Fortune; they then proposed to marry, and took to Wife two Sisters, so that this domestick Alliance, instead of dividing their Affection, became a stronger Bond of Union: In this happy State they continued for some Years the Envy of the Malicious, and the Pattern of the Wise of the City of *Alexandria*, when *Osmin's* Wife died. This was the first Shock of Fortune either of them felt; but such was the Force of their amiable Affection, that they became Sharers in each other's Grief, and lessened the common Burthen by dividing it. *Omer* comforted *Osmin* as much as possible, and it was only in the Power of such a Friend to find Language proper to give Ease to a Mind so sensibly touch'd with the Loss of a much-lov'd Wife as *Osmin's*

was :

was: In Process of Time *Osmin's* Melancholy began to abate, and to complete the Cure the two Friends resolved to take a Journey to *Moaco*, partly to settle some Affairs with their Agent in that City, but more to remove *Osmin* from those Objects which were apt to renew in him the tender Remembrance of his deceased Wife.

They left their Affairs and Effects in the Hands of a Servant, in whom they apprehended they might confide, and set out together, in Hopes to return within the Year. When they arrived at *Moaco*, they lodged at the House of their Agent, and in a few Weeks settled their Affairs, and then indulged themselves in all the innocent Amusements of the Place: And in order to make themselves more acquainted with the general Rules of Commerce, they courted the Acquaintance of all the *Franks* of Note, which Trade had invited to that famous Mart. They were intimate with those of greatest Consideration among them, and their modest Deportment, and affable Behaviour procured them the Esteem of them all; but at one of those Entertainments which the *Franks* gave to the *Turkish* Merchants, it happened that a Quarrel ensued between *Omer* and one of them, when *Osmin* was absent: The Company present prevented any Mischief at that Time, but the *Frank*, according to the Custom of his Country, whispered *Omer* to meet him next Day without the City: *Omer* had too much Nobleness of Soul to refuse the Challenge, and parted pretty early from the Company in order to be able to come to his Appointment; but in coming home unhappily tumbled down in the Street and dislocated one of his Arms. He came home full of Pain, and in the greatest Agitation of Mind. His dear Friend felt as much as he, but was yet ignorant of the real Cause of *Omer's* Chagrin,

grin, which proceeded more from the Necessity he was under of disappointing the *Frank* than from the Anguish of his Fall; however, he soon found Means to persuade his Friend to let him into the whole Secret, and when he had heard it cheerfully offered to meet the *Frank*, in his Place; but this *Omer* could not consent to; he had too great a Value for his Friend to agree to endanger his Life: Here a noble Struggle of Friendship ensued, in which neither would yield the Superiority; but with the Anguish of the Bruise, Agitation of Mind, and the much Speaking occasioned by the friendly Dispute, *Omer* fainted away, and remained speechless all that Night and Part of the next Day. Though *Osmin* could easier have parted with Life than from his Friend in these Circumstances, yet he had so delicate a Concern for his Honour, that he would not allow that to suffer by his Stay; but at the Time appointed went to meet the *Frank* at the Place of Rendezvous: The *Frank*, enraged to find that he was only to fight a Deputy, loaded *Omer* with all the opprobrious Epithets he could think of; but said, he was glad he had an Opportunity at least of being revenged on his Friend. This Behaviour of the ungenerous Christian enflamed *Osmin* more; so that they engaged like two Furies, and in a few Moments it was *Osmin's* Fortune to lay the *Frank* dead on the Spot. The Christian no sooner fell than several of his Companions rush'd out of a Thicket, and seized *Osmin*, whom they carried before the Cadi. It was in vain to prevaricate; the *Frank* was killed, though fairly, yet by the Law *Osmin* was condemned to die, and all the *Franks* in the City besieged the Cadi in such Manner, that there was no Hopes of Mercy. *Osmin* was dragg'd to Jail, and Orders given for his Execution in eight Days. In a few Hours *Omer* recovered

covered from his Anguish and Insensibility, but, to feel the utmost Shock of treacherous Fortune. The People of the House concealed the melancholy Tale as long as possible, but it at last came out; his Grief was too great to take Vent by common Methods, he received the News of his Friend's Fate as if Thunder-struck, and was incapable of uttering one Word for some Hours; at last recollecting himself that a State of Inactivity was not suitable to the Calls of Friendship, in Spite of an Inflammation in the dislocated Arm, he got up, and set himself to find Means to save his Friend's Life: He apply'd to the Cadi, by the Interposition of the greatest Men in the City, but in vain; the Judge admired the Effects of their mutual Friendship, and wish'd it had been in his Power to save *Osmin* for *Omer's* Sake, but the whole Body of *Franks* were engaged to see Justice done on their Countryman's Murderer, and it would not be political in him to save a Life, justly forfeited, at the Expence of the Displeasure of so great a Body, on whom the Trade of *Moaco* depended. Thus the Judge remained obstinate not even to delay the Execution, unless at the Suit of the *European* Merchants. A Friend of *Omer's* suggested a Method, which gave him some Hopes of Success, which was, to offer the Consul of the *Franks* a Sum of Money for his Interposition with the Cadi. This Project was soon put in Execution, and the *Frank* liked the Proposal; for there is nothing these Barbarians put in Competition with Money: They agreed to accept of a Ransom, but it was as exorbitant as they are covetous; twenty thousand Crowns were stipulated to be paid within forty Days, or *Osmin* must be executed: The Cadi superceded the Sentence for that Space, but swore by his Beard, and the Tomb of our holy Prophet, that

that he would not delay it one Hour longer unless the Money was paid. *Omer* then took Leave of his dear Friend, and set out for *Alexandria* to raise the prodigious Ransom by the Sale of their common Effects; but when he came there he found his Servant had embezzled the greatest Part of their Estate, from the Sale of which he could raise but two Thirds of the promised Sum; he try'd all their Relations to borrow the remaining Part, but in vain; they shun'd the unhappy *Omer*, and deserted him as they saw he had made Sale of his Fortune; that Friendship they so much admired, while they were in flourishing Circumstances, they accounted Madness. The generous *Omer* was too much affected with his Friend's Danger, to be much moved with the Ingratitude of their common Relations; he resolved within himself to set him at Liberty at any Rate; he had nothing now left to raise the Money but his Household Goods, with his Wife and Children; even these he parted with, and though he loved his Wife with all the Tenderness of a newborn Passion, and his Children beyond the common Bounds of paternal Affection, yet neither nuptial Love, nor the Fondness of a Parent for his Offspring was equal to his Friendship. These Passions, though stronger in him than in most Men, yet must yield and give Place to the sacred Ties of Friendship; he struck a Bargain with a Dealer in Slaves, received the Purchase-Money, and delivered them with a Heart over-charg'd with Grief beyond Description. The tender, but submissive Upbraidings of a much loved loving Wife, the soft Complaints of suffering Infants, the Throbs of Heart, and Anguish of Soul of a Fond Father, and affectionate Husband at so fatal a Parting represent a Scene too full of Sorrow, too big with unnatural Woe for human Language to express.

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The unhappy *Omer* no sooner found himself possessed of his Friend's Ransom than he set out with a Caravan of Merchants, bound for *Moaco*, flattering himself with the pleasing Idea, that with his all he should be able to release his Friend ; but Fate had another Trial in Store for him, another Subject to exercise the mighty Power of Friendship. When their Caravan was within four Days Journey of *Moaco* they were set upon by a Band of Robbers, who, in Spite of a gallant Resistance, stripp'd them of all but their Cloaths.

Omer was for some Minutes in Despair, and agitated with the most poignant Grief to find that all his Hopes were vanished ; he cursed Fate that had spared him in the Engagement, since his Life could be of no Service to his Friend ; but recollecting himself of a sudden, as if he had been inspired with some happy Project, he thank'd God and our holy Prophet that his Life was spared, which he was resolved to sacrifice for his dear *Osmin* : Inspired with this Resolution he proceeded to *Moaco*, and went directly to the Cadi, and acquainted him that he had been to raise *Osmin's* Ransom, but that he could not recover the whole unless *Osmin* went in Person to execute the Sale of Part of his Estate, which he might do within the Time limited, and proffered to remain in his Place, and submit to the Death adjudg'd *Osmin*, if he did not return. The Cadi was surpris'd at the generous Behaviour of this uncommon Friend ; and after consulting with the *Franks*, who were to receive the Money, consented that *Omer* should be accepted in Security for *Osmin's* Return. *Omer* then told his Friend a formal Story, which induced him to believe his Presence at *Alexandria* would procure the desired Sum, without hinting one Word of what had happened to himself. *Osmin* set out the
next

next Day fully sensible of the mighty Obligation he lay under to the generous *Omer*.

Day after Day passed in Hopes of *Osmin*'s Return ; the Day of Execution approached, but no Tidings of *Osmin* ; the *Franks* beset the Cadi's Palace, and demanded Justice on the Security of *Osmin*. The Cadi sent for the unhappy Friend, and ask'd him what he had to offer to pacify the enraged *Franks* ? *Omer* told the Judge he had nothing to say in his Defence ; that he had resolved, when he entered into Prison, to suffer for his Friend ; that he knew, though *Osmin* did not, it was impossible to raise the Ransom ; and then related his Adventures in his last Expedition to *Alexandria*, the Resolution he had taken when robbed, and the Artifice he used to persuade *Osmin* to go for that City : The Relation drew Tears from all the Mussulmen present, and the rigorous Judge expressed his Amazement at the uncommon Effects of Friendship ; but the Money-loving Christians, who found their Hopes of the great Ransom vanished, breath'd nothing but Revenge, and insisted that *Omer* should suffer the Punishment to which his Friend was condemned. The Cadi found in himself all the Emotions of tender Compassion for the unhappy young Man, but was obliged, in Compliance to the Laws, and the sanguinary Humour of the mercenary *Franks*, to give Orders for *Omer*'s Execution at the Hour appointed by the last Fests, but to mitigate the Severity as much as in his Power, directed that the Execution might be done in private.

The *Franks* crowded to the Prison to see the Preparation for this last Effort of so strange a Friendship, and the Cadi himself, willing to see if human Nature was capable of bearing out to the last under the Pressure of such strange Calamity,

mity, went likewise to the Place of Execution : The dreadful Apparatus of Death was prepared in an inner Room of the Jail, which opened by two folding Doors to the great Gallery, where the Spectators waited for the fatal Catastrophe : *Omer* was brought out, and view'd the Crowd of mercenary *Franks* with Contempt ; he survey'd the dreadful Engine on which he was to suffer with the utmost Composure of Mind, without expressing the least Dread in his Countenance ; on the contrary, as the fixed Minute approached, his Serenity seemed to increase, and a chearful Smile settled on his Countenance ; and addressing himself to the Cadi, he said, that now he enjoyed a Pleasure unknown to Mortals, the transporting Thought of dying to save his Friend ! a Thought so full of Ravishment that his mortal Faculties were too weak to support his Ecstasy : This frail Fabrick, continued he, has no Organs to express my Joy ; but now the Hour is come when that Engine, now my only Comfort, frees me from this Clog of Earth, and wafts me to the Arms of our holy Prophet, where I shall enjoy a whole Eternity in contemplating the mighty Transport : Then bowing down his Head to the Ground he bid adieu to the Cadi, and entered the Place of Execution with the Ecstasy of a Bridegroom : He was extended on the Rack, but before the Executioner received the Signal to pull the Wheel the Doors were shut, and the Crowd dismissed.

The City of *Moaco* was filled with the magnanimous Behaviour of the generous *Osmin*, pity'd his Fate, and curs'd the Avarice of the barbarous *Franks* ; even they relented, and were heard to murmur out his Praises in Spite of their Chagrin for the Loss of the Ransom they had flattered themselves to receive. Various were the Conjectures
with

with regard to *Osmin*, but most People blamed him for not returning as soon as he found the Ransom could not be raised ; but they blamed the unhappy *Osmin* without Cause. Erring Men, who judge rashly, and by Events, are ignorant of the Decrees of Fate, and their narrow earthly Minds cannot comprehend the Variety of Causes which make up the mighty Chain of Things : Our Actions neither depend upon our Will or Power, but are guided by the eternal Decrees of Providence.

Osmin, when he came to *Alexandria*, soon found out the State of his Affairs, and from some Merchants of that Caravan who had return'd, learn'd what had become of his Effects ; and as a Friendship, such as theirs, could not subsist but in a Sympathy of Souls, he quickly guess'd the Motive of his Friend's Conduct in sending him to *Alexandria*, but resolv'd to disappoint him by returning within the Time limited : Hurried by the Danger *Omer* was in, he stay'd but one Night in the City, and resolv'd to set out the next Day for *Moaco* to discharge his faithful Security ; but he was prevented, for some malicious Persons finding the Affairs of the Co-partnership desperate, complain'd to the Cadi, that *Osmin* owed them a considerable Sum of Money. The unhappy Man was brought before this Magistrate, and by the Force of Perjury was committed to Prison 'till Payment of the pretended Debt : This was the utmost Effort of malicious Fortune ; Friendship, Honour, and Reputation were now forfeited, and the unhappy *Osmin* had not one Glimpse of Hope ; his Grief, his Anguish, and Despair were boundless as their Cause, and too great for the Power of Words to express : His Case soon became publick in *Alexandria*, and the most obdurate Hearts melted into Tears at his melancholy Fate ; but this unavailing Pity could bring no relief, 'till Chance,

or rather the unerring Hand of merciful Providence, brought the sad Tale to the Ears of the Captain of that Band of Robbers who had attack'd the Caravan. This Wretch was touch'd with Remorse at the Relation, and resolved to atone for all his past Villanies by one Act of Justice and Generosity. He sent immediately to the Cadi of *Alexandria*, and acquainted him, that he was the Person who had robbed the Caravan, and was willing to return all the Effects if insured of Pardon. The Proposal was accepted, the Goods were delivered to the Owners, and the Money taken from *Omer* was paid to *Osmin*, with a large additional Sum, of which the Robber made him a Present. Thus he was at once delivered from Difficulties, but dreaded that the Time lost had forfeited his Friend's Life, which was the only Misfortune he valued.

He set out with all Expedition to *Moaco*, and hurried to the Prison, where he did not arrive 'till the next Day after the Execution, and heard the dreadful Catastrophe of his much-lov'd Friend, and his gallant Behaviour to his last Moments. The Thoughts that he himself only was instrumental in his Death were Reflections too heavy for Humanity; the unhappy *Osmin* sunk under his Calamity, and fell into a Swoon, in which he remained for some Hours.

The Noise of his Arrival soon spread through the City, and fill'd them with fresh Wonder. The Prison was again crowded by *Franks*, and People of all Nations, who came to gaze upon so uncommon an Object; the Cadi himself made one of the Number, and ordered Remedies to be applied to recover the yet speechless *Osmin*. The Physicians try'd all their Skill, and brought him to himself, but it was only to feel a Weight superior to the Hand of Death. He attempted to lay violent Hands upon himself, and called aloud to the Cadi for his Friend.

This

This Magistrate, touch'd with his Misfortune, ordered the *Franks* who had prosecuted *Osmin*, to appear before him, and demanded to know if they had any Claim upon *Osmin*; they acknowledged they had not, since his Friend by his Death had satisfied the Law, which they were sorry they had urged the forfeit of. The Cadi entered their Confession upon Record, and then produced an Order of the Bashaw of the Province to pardon both of the Friends, and upon a Signal given *Omer* appeared, to the Surprize of all the Spectators; but the Transports of the two Friends admit of no Description; such only as are capable of so pure a Flame can have any Idea of their mighty Ecstasy: When the first Transports of their mutual Endearments were over, they mutually acknowledged the Justice and Humanity of the Cadi, who by his Interest had procured a Pardon from the Bashaw, and by the sham Execution of *Omer* satisfied the Malice of the greedy *Franks*. *Osmin* related to that Judge the Success of his Journey to *Alexandria*, and by that Means removed all Suspicion from himself of using his Friend with less Austerity than he deserved, and filled the whole Audience with Admiration of the surprising Vicissitudes of sublunary Things, and the Wisdom of the divine Director of Events, in ordering his Dispensations for the Faithful, and the Manifestation of his own Glory and Justice.

The two Friends remained but some short Space at *Moaco*, and returned to *Alexandria*, where *Omer* re-purchas'd his Wife and Children, and lived with them and his dear Friend in mutual Fidelity to a great Age.

Thus, my dear *Isabella*, the sage Dervise finished the astonishing Relation of the two Friends; I can't give thee my Sentiments on the original Springs of their Behaviour. I confess that this Narrative surprised

prised me beyond Measure. In my next thou shalt have my own and the Dervise's Thoughts on this Matter. In the mean Time I intreat thee faithfully to love thy Friends, and not to forget thy Mother.

Constantinople, *the 14th Day*
of the 11th Moon.

SELIMA.

L E T T E R XIX.

SELIMA to ISABELLA.

MY dear *Isabella*, when the holy Dervise had finished his Narration of the Friendship of *Omer* and *Osmin*, the Evening was too far spent to continue the Conversation ; the holy Man left me and I retired to Rest, full of Wonder and Amazement at the strange and surprizing Effects of that seraphick Passion : The more I endeavour to account to myself rationally for the Motives and Principles of that amiable Affection of the Soul, the more I was bewildered, and the less capable of forming any Judgment of the secret Springs of so uncommon a Passion. When I reflected on the Steadiness of their Affection, and the disinterested Friendship they expressed for each other, I thought it almost impossible that human Nature could come up to that Pitch without Enthusiasm, or super-natural Impulse ; but when I considered the Effects of this Friendship, that it cancelled in *Omer* the first and strongest Tie of Society, the nuptial Contract, and induced him to make Shipwreck of the natural Love all Parents have for their Offspring, and yield his innocent Children and faithful Wife to all the Ignominy and Horrors of Slavery ; that it prevailed on him to throw

throw away his Life, and cease being governed by that universal Law of Nature, Self-preservation: I was unwilling to believe, that the divine Being, whom we represent to ourselves as just, beneficent, and merciful, could contribute to destroy those Bonds of natural Love, and paternal Affection, which he has instituted and implanted in us for the Happiness of Individuals, and the Continuation of the whole Species. I argued with myself, that every Action in which we read the Finger of Providence, or the Hand of the Almighty, has not only Peace, Justice, and Mercy for its Ends, but those Attributes are inseparable from the Means: These Reflections convinced me then, that I must search into human Nature itself for a Principle on which to fix these strange Effects; and that there must be some latent Spring in the Soul of Man capable of producing the Event I so much admired in the History of *Omer* and *Osmin*: Self-Interest was the only Motive I could think of on which to charge their obstinate-Friendship, but there appears through the whole Narration so much Disinterestedness, such strong Marks of Self-denial, that I could not, I thought, with any Justice, trace their remarkable Amity to so foul a Source. I lost myself in these Meditations; I found I was got into a Maze of Doubts, and a mere Labyrinth of jarring Ideas, out of which my Understanding was not capable of leading me; therefore I composed myself, resolving to lay my scruples before the holy Dervise, from whom I expected full Satisfaction: Accordingly the next Day I represented to him my Thoughts on his friendly Narrative, much in the above Terms; when the holy Man, after a short Pause, delivered himself in Words to the following Purport.

Fair Sultana, Delight of *Amurath*, and Joy of the Commander of the Faithful, you judge right in
refusing

refusing to charge the Acts of *Omer*, which seem to shock your tender Nature, upon the particular Dispensations of Divine Providence. That eternal Mind, who by his general Decrees determines the Actions of the Sons of *Adam*, never interposes his Omnipotence to alter the natural Course of Things, but to answer some great and wise Ends, and then uses Means in no Manner capable of reflecting upon his Attribute of Justice, destructive of the Peace of Society, or those Bonds he has appointed to unite Individuals, and constitute the Harmony of social Life : No, you must search for that Motive which determined the friendly *Omer* to make Sale of his Wife and Children, and sacrifice his own Existence among the Principles of his Nature, where you may find a Thread to lead you out of that Labyrinth of thought into which the strange and contradictory Effects of Friendship has entangled you.

Self-Interest has already occurred to you, and however strange it may seem at present to your generous Mind, that a Friendship so unbounded, and seemingly disinterested, should spring from such a selfish Source ; yet by it we may unravel the strange Mystery ; and from it derive a motive strong enough to produce all the Effects you so much admire in the History of these generous Friends.

For want of being acquainted with the natural Passions, and acquired Affections that occupy the Soul of Man, we are led sometimes to over-value, and often to under-value the Faculties and natural Abilities of human Nature ; and are apt to ascribe to supernatural Influence what is only the Result of natural Causes.

Self-Preservation is allowed by all Mankind to be the first and strongest Principle in human Nature ; a Principle of which no Man is ashamed to own himself possessed, or to acknowledge that it gives
Spring

Spring to all his Actions ; but if we change the Term, and speak of Self-Love, or Self-Interest, then the Pride of our Nature recoils, and we disown all Acquaintance with the odious Passion ; but this is the Effect of meer Pride and Hypocrisy ; for if we judiciously examine the Words Self-Love, Self-Interest, and Self-Preservation, they signify one and the same Thing ; and most of us knowingly, and some of us without knowing it, are actuated by nothing else than meer Self-Love, when we think we are least concerned in the Event of Things.

Self-Love we may define to be a Consciousness of our Existence by some other Means than Pain. Or, the Pleasure we take in contemplating our own Being from a Sense of Happiness. To be conscious of our being only from the Pangs of Pain would be Misery in Abstract, and a State which all Mankind would rather chuse not to exist at all than continue in ; for I think they are all agreed, that it's better not to be than to be unhappy : To be conscious of our Being by the Absence of Pain, is only that Kind of Existence which inanimate Things may be said to enjoy ; it's a lazy negative Being, and almost incapable of Consciousness ; therefore I have defined Self-Love to be a Consciousness of our Existence by something else than Pain, which something Mankind express by Happiness or Pleasure. Hence the Definition in this Manner illustrated stands thus : ' Self-Love is an earnest Desire of the
' Soul to promote its own Happiness, and to continue and increase its Consciousness of real and
' desirable Existence ; from whence I would conclude that Self-Love, and Self Preservation are
' inseparable ; or that Self-Love, and Desire of
' Pleasure are necessary to real Existence.'

Man in the pure State of Nature exerted this Passion, or Principle of Self-Love, without any Manner

ner of Controul ; but in that State it was impossible for him to be social, or even to preserve his Existence : Therefore this very Principle of Self-Love, or if you will, Self-Preservation, taught him the Necessity of Society, and of herding with the rest of his Species, as most conducive to the Gratification of the innate Desire of promoting his Happiness. To preserve Society, it was necessary to acquire a new Affection, 'till then unknown in the Soul of Man, called Self-Denial, which is a *refraining from the Enjoyment of certain Things which would afford Pleasure, for the Sake of some Equivalent.* Self-Denial, in an abstract Sense, without something to counter-balance that Good we abstain from, is a mere Chimera, a Thing which has no Existence in Nature ; it is either voluntary or forced : If voluntary, and we abstain from any Thing of our own free Will, which might bring us real or imaginary Pleasure, it must be for the Sake of something else which we apprehend will be productive of greater Happiness ; otherwise we must suppose, that Man acts from no Principle at all, or is governed in his Actions by no rational System. Thus Man abstains from Poisons, however delicious to the Taste, and whatever Gratifications they might afford his Appetite, because the indulging himself in that Pleasure would be productive of a greater Evil, and satisfies his Hunger with Aliment, less gratifying to the Palate, because the one supports his Being, and the other destroys it ; yet no Man applauds a Man for being self-denied, because he preferred wholesome Diet to the most high relished Poison in Nature. Again, if this Self-denial is forced, as when Man denies himself the Pleasure of gratifying his Passions at the Expence of an other Man's Person or property,

perty, and refuses to rob his Neighbour, though almost starving; this he does out of Fear that the Laws of Society, of which he is a Member, would destroy this very Being, for the Preservation of which he desires not to rob: This by no Means deserves the Name of Self-Denial in the abstracted Sense of the Word, nor has less of Self-Love in it than if he had actually cut a Man's Throat to save his Life; therefore Self-Denial is no more than governing the radical Principle of Self-Love by Reason, that is, by Rules which must rationally produce the End desired, viz. Pleasure, and by those Laws, which are productive of the Peace and Happiness of Society; but is not in any measure destructive, or contrary to the Principle of Self-Love; on the contrary, it is the most rational Means to promote the great End of Existence, Pleasure, and Happiness.

From this View of Self-Love, and what has always been esteemed its Contrast, viz. Self-Denial, we may also account for the Horror most Men conceive at the Notion of acting merely from Self-Love, and the Pleasure they take in contemplating Actions they apprehend proceeding from Self-Denial; and at the same Time we discover a Path, which, in the Scrutiny of every Action in Life, will lead us to Self-Love, as the Source, Spring, and first Principle.

Man in his his own Nature is a Creature made up of Wants, and furnished with Passions and Appetites, from the Gratification of which arises that Pleasure so necessary to his Existence: His natural Wants are many, but those he has acquired by being social are almost infinite; the Sense of his Necessities, natural and acquired, and the proneness in our Nature to gratify them without Restraint, occasioned by the Prevalence of Self-Love in our Constitution, has taught Mankind to lay this Prin-

ciple of Self-Interest under several Restraints, in order to carry on the great Business of Society, without which it is merely impossible for Individuals to subsist. To this Effect they have branded with Ignominy every Appearance of Self-Love, which interferes with the Peace of the Community, and fixed to them Epithets more or less odious, according to the Degree of Mischief they threaten the State, or private Persons. Thus a Man who discovers a more than ordinary Esteem of his own Qualifications, and Contempt of those of his Neighbours, is branded with the Name of proud and haughty ; because every Man has such an Opinion and Love of himself, he thinks it an Affront that any other should pretend to a Superiority over him. All Men are possessed more or less of Pride, and yet hate it wherever it discovers itself in another ; which proceeds only from Self-Love, which would set us paramount over all the Species ; a Claim, which however we might like to establish in our own Favour, yet we cannot with Patience admit another to have any Title to ; therefore he who desires to live peaceably in the Society, must conceal his Pride, and pretend to be humble and self-deny'd. A Man who takes Pleasure in displaying his Pride and Self-Love, by the gaudy Ornaments of his Person, and the Splendor of his Equipage, as he does not discover so much Pride as the other, by pretending only to excel in Trifles, this Man is marked with the Epithet of vain and foppish ; his Foible is Vanity, a Folly which seldom hurts any Body but himself ; yet gives Offence, as it discovers an inordinate Desire to appear more considerable than the rest of his Neighbours, who fancy themselves much better entitled to that Kind of Pre-eminence the vain Man claims, than he who makes this gaudy Appearance: But the Man who discovers his Self-Love

Love by an inordinate Desire of Money, and the other good Things of this Life, we brand with a Name more odious to most People than either Pride or Vanity; we call him selfish, self-interested, and avaricious: This Spirit of monopolizing, scraping together, and amassing Wealth and Property by all means whatever, is so detrimental to Society in general, and every individual Member of it, who are all eager in the same Pursuit, that all Mankind, with one Voice, have agreed to treat the Possessor of it with the utmost Contempt, and to punish them in some Cases with the greatest Severity; and have it so constantly before their Eyes, and live in so much Dread of it, that they have affixed the Meaning of Self-Love almost entirely to Acts which relate to this Kind of Disposition, and define Self-Denial by A Refusal to act from such sordid Principles. Thus the generality of Mankind, when they speak of Self-Love, for the most Part, mean a Man who has Pleasure in nothing else but Money or Property; and from this Idea of the Word arises that Horror they conceive at being supposed to act from the Principle of Self-Love, for where this Idea is not annexed, they have found Epithets or Distinctions, which do not create such Compunction in the Possessor. Thus a Man who discovers his Self-Love, or desires to promote his Happiness, by aiming at, and the Possession of, Places of great Honour, though but little Profit, is not branded with the Epithet of selfish or self-interested; we have found a Term less opprobrious to express his Passion, viz. *Ambition*; nay we may happen to mistake his meaning so much as to call him disinterested and self-denied, though he only prefers the supreme Delight of Honour and high Command to the more gross Gratification of that mean Passion, Avarice: Though an Ambitious Man is looked upon with an evil Eye, yet as he

does not interfere with the Interest of so many as the fordid, avaricious Wretch, he is treated with greater Tenderness and Respect, and the further our Actions seem to be removed from avaricious or ambitious Views, the nearer we approach to social Virtue, and the greater Share we have of the Esteem of the Society: This has loaded the Patriot with all the Encomiums human Eloquence could invent, because he who acts for the publick Good, is supposed furthest removed from this intoxicating Principle; but then, notwithstanding all the Rhetorick spent in Praise of publick Spirit and Patriotism, if we could deprive the Pretender to it of the Principle of Self-Love, and deny him Praise for every Part of his Actions, which do not arise from that Motive, the Action itself must be a Non-entity, or the Agent must act from Impulse, like the inanimate Creation, and not from rational Induction; consequently the Praise due to him would be like an Encomium upon the magnetick Virtue of the Load-Stone, or a Dissertation on the Beauties and Excellencies of an enameled Meadow.

For either he conceives, that acting for the Good of the Publick is the best Method of promoting his own Happiness in an interested Sense, that is, as he is a Member of Society, and must enjoy the Benefit resulting from his Patriotism in common with the rest of his Fellow Subjects; or he is contented with the Pleasure of contemplating his own Wealth, and that he has gained the Esteem of so many People, by contributing to the publick Good; in either Sense he promotes his own Happiness, the ultimate End of his acting: But in the one Case, the Means he uses to obtain that End serves to gratify some of his Passions; and in the other, he is free from any Mixture of Passion or Appetite, but enjoys the grand End in View without their Mediation.

on. When we say that a Man is actuated by Avarice, or any other Passion on which Mankind have fixed any odious Character, we cannot suppose that Money, the common Object of that Passion, is the End pursued by the Miser, it is only the Means he uses to promote his Happiness, that is, he fancies to himself that the Possession of Money will afford him Pleasure. On the other Hand, that Man who pursues the Interest of the Publick, without Regard to the Gratification of any Appetite or Passion, does not pursue that publick Good, as the ultimate End, but as the Means to procure that grand End of Life, Pleasure and Satisfaction; so that the Miser and the Patriot have still the same ultimate End, Pleasure and Happiness, and act from the same Motive, *viz.* Self-Love, but differ in the Means: The Pleasure the one is ravished with is conveyed to him by the Mediation of the proper Senses, and the Happiness of the other is purely mental; yet when each has obtained his End, they are equally happy, at least in their own Conceit; they are equally conscious of their Existence, and measure it by an equal Degree of Happiness; though they differ so much in the Means used to obtain it, yet they are like two Men, who are both directing their Journey to one City, but take different and contrary Routs, and at last meet. The Miser has much less of the Esteem of Mankind; is more hated, envied, and despised than the other, for this Reason, that the Means he uses to promote his Happiness, and to gain the grand End of Being, Pleasure, interferes with the Pursuit of the Generality of the Society. Every Man, at least most Men, have an Opinion, that Money will procure them the greatest Share of Happiness; it can gratify most Passions; and the Bulk of Mankind are so involved in Sense, that they have no Relish for any Happiness but that which they enjoy by the Mediation.

Mediation of the Senses ; no Wonder then if they exprefs their Resentment at every Person who interferes with them in Money Matters, ſince they ſuppoſe, that ſo much as another engroſſes of this Pleaſure-giving Commodity, juſt ſo much is deducted from their promiſed Portion of Happineſs. This is the Source of the ill Name ſelf-intereſted Men have got in the World, and the Reason all wiſe Men conceal their avaricious Inclinations, ſince it renders them obnoxious to the Society, and robs them of that Eſteem, Peace, and Protection from their Fellow-Subjects, from the Enjoyment of which they promiſed themſelves Happineſs and Pleaſure. And in the ſame manner we may account for that Eſteem which the Patriot enjoys ; it is, becauſe in the Purſuit of his Happineſs he interferes with no Man's Views ; on the contrary, he promotes their ſenſual Happineſs, and contents himſelf with pure, mental Pleaſure, a Commodity which is too refined for the Groſs of Mankind to feel or underſtand, and conſequently he can have but few Rivals ; he is like a Man who deals in a trading Commodity, in which none of his Neighbours care to be concerned, he may deal as largely as he pleaſes, without Envy or Hatred, but let him fall into a Branch of Trade which moſt of them get their Bread by, and every Man of them becomes his Enemy.

‘ From what I have ſaid then, fair Sultana, you
 ‘ may perceive, that *Omer* and *Osmin* purſued each
 ‘ their own Happineſs in their mutual Friendſhip for
 ‘ one another, but happened both to be of that
 ‘ Claſs of Men who prefer mental Pleaſure to any
 ‘ Thing purchaſed by the Means of the Paſſions ;
 ‘ not but they might receive Satisfaction in the
 ‘ Poſſeſſion of Money, in the Enjoyment of
 ‘ their Wives, and Love of their Children ; but the
 ‘ Pleaſure they took in each other's Friendſhip was
 ‘ greater

‘ greater than all these Enjoyments ;’ or, in other Words, they apprehended, the friendly Union betwixt them contributed more to their ultimate End, Pleasure and Happiness, than any of these Enjoyments ; therefore it is not more Wonder to see *Osmin* part with Estate, his Wife, and his Children, to serve his Friend, than if he had given a large Sum of Money for the Purchase of a fine House, a fine Horse, or any other Thing capable of giving Delight. The Miser would blame any Man to give a Sequin for a Bottle of Wine, because he places his chief Happiness in the Possession of Money ; and he that bought the Wine thinks him a Fool, that he puts so little Value upon delicious Wine, as to prefer his Dross to the Enjoyment of it. In the same manner we think *Omer* acted strangely to part with his Wife and Children for his Friend, because we are accustomed to account these as the great Means of our Happiness. But as the Value of every individual Thing is not intrinsic to its own Nature, but is received from the Esteem we have of it in our Mind, we have no Reason to be amazed when we see such Exchanges made.

I am aware, that the Sacrifice which *Omer* intended to make of his own Life, may in some Measure stumble your Belief of this kind of Reasoning ; because it may occur to you, that destroying one’s Existence cannot be the proper Means to procure Happiness to any rational Creature. But the Difficulty occurring from that Circumstance of their Friendship arises only from our not attending to what happens almost every Day. We see Men and Women throw away their Lives frequently, and venture them for the Gratification of the Senses, and yet are not surpris’d, because the Thing is common, and passes without Examination among the ordinary Occurrences of Life. We see the Robber
risk

risk his Life every Day for a Trifle ; the Mariner plunges himself into the Dangers of the Deep for the Sake of Riches ; the Soldier marches up to the Jaws of Death, and certain Destruction, for Pay or Honour. This we see daily, and are not amazed at it ; nay, we account them Cowards and slothful who will not, on these and many other Occasions, risk their Lives, and expose them to the most imminent Danger : For what is this Risk run ? is it not for Pleasure, or the Means of Happiness ? If it is, (as the dullest Mortal must confess) then we are furnished with a thousand Instances where Men lose their Lives for the Sake of, and in order to obtain, Happiness. From whence I could conclude, that there is a Species of Happiness which Man prizes above mortal Existence. If Man, for the Sake of momentary, sensual Enjoyment, can be prevailed on to lose his Life, is there any Wonder that Man should barter it for the pure Pleasures of the Mind, even though they were to be no more permanent than earthly Things ? I think there is not. But when we consider Man as an immortal Being, and that his Desire of Happiness is to continue as long as his never-dying Soul, then we may easily believe, that some Men may value such mental Enjoyments at a much greater Price than their fleeting Breath ; since they are sure, when this frail Body is mouldered into Dust, that Thought, which now gives them Joy, must afford them Ecstasy through all the Ages of Eternity. Thus Men throw away their Lives for the Sake of Fame, believing the Esteem and Reputation of future Ages the only Means to complete their Happiness ; and in the same Manner we may account for *Omer's* Case ; he looked upon the Pleasure of reflecting upon the great Friendship he had for *Osmin* as the only Means to compleat his Happiness ; and the Joy resulting from

from that Thought was so transporting, that he confessed Mortality was incapable of supporting it, and wished for his Dissolution, that he might enjoy the heavenly Rapture with all the immortal Faculties of his enlarged Soul. In a Word, all Mankind pursue the same ultimate End, they run the same Race, and point towards the same Goal, but use different Means; they all seek their own Happiness, and pursue that of others only as it contributes to that great End of Existence. Farewel.

Constantinople the 10th
Day of the 1st Moon.

S E L I M A.

L E T T E R XX.

SELIMA to ISABELLA.

MY dear *Isabella*, from what the holy Dervise delivered in his late Discourse upon Friendship, you may judge how difficult it is to trace the Source of human Actions, how various their Appearances, and how intricate the Chain of Causes, that all contribute to promote the same grand End of our Existence, Pleasure. By weak mortal Eyes, without the Aid of divine Reason, how apt are we to be misled, not only in our Conjectures about the Actions of others, but even in forming any Opinion of the Springs and Motives of our own Desires? How strong and prevalent is that Principle of Self-Love in our Nature, and with what rapid Force are we all carried along by it, if we allow ourselves to be actuated by the first Motions of our Passions, without the Aid of that Faculty in the Soul called Reason, by which she is enabled to distinguish the
Fitness

Fitness of Things, their several Relations to each other, and judge of Causes and Effects, so as to be able to make her Choice of such as are productive of real, lasting, and solid Happiness, and rejecting those which bring only momentary Sensations of fleeting Joys, attended with future Misery and Remorse? You may observe, that the holy Man insinuated, that all the Pleasures we covet or enjoy by the Mediation of our Senses, are of this kind, they are neither permanent nor solid; the Pleasures arising from them are but as a Dream; they raise our Hopes and Wishes, when at a Distance, to the highest Pitch of Expectation; but when we come to the Fruition, we grasp a Shadow, and half the Pleasure is lost in the Disappointment we meet with in the most ravishing Enjoyment of Sense; with how much Care then ought we to guard against the false Blandishments of sensual Pleasure? And how much is it our Interest to cultivate those Habits in the Soul, which give us a Relish for the pure Pleasure of the Mind? That mental Happiness, resulting from the Reflection of having gained a Conquest over our Passion, and from a Consciousness of having acted up to the Dictates of refined Reason, and the Dignity of our Nature?

It is only in the Gratification of the grosser Appetites, continued the Dervise, and in wrong Elections, that Self Love becomes criminal; that is, when we, in Pursuit of Happiness, are contented with that kind of Pleasure, which debases our Nature below Humanity, and ranks us among the Brutes; for in what consists the difference between Man and the rest of the Brute Creation, but that he is endued with rational Faculties, capable of receiving Happiness without the Mediation of his Senses? Strip Man of this reasoning Faculty, and he must pursue
Pleasure

Pleasure in the same Manner as the wild Beasts. Hunger and Lust would then be his only Spurs to Action, and his sole Pleasure would result from the Gratification of these Appetites : A Man then who never makes use of this Man-like Faculty, but places his Pleasure and Delight in those sensual Enjoyments, reduces himself from a State of Humanity, ranks himself in the Class of Brutes, and for this Reason cannot be said to act according to the Fitness of Things, or to answer the End of his Creation.

I have already, fair Sultana, discoursed of natural Love and Friendship, pointed out their Sources, the Degrees of Virtue and Vice that enter into their Composition, and the Pleasure resulting from these Affections, when under the Influence of impartial Reason. It remains now that your Slave, with your sublime Highness's Permission, should say somewhat relating to the last and highest Degree of Love, viz. the Love of our Country. Natural Love has its Advantage in Society ; it is the first Bond and Cement among Individuals ; it is the first Link in the great Chain of social Life, and carries with it a healing Balm to all the Bitters of domestick Enjoyment ; yet it is so much absorbed in Sense, so closely connected with our irrational Part, that it ought to have the last Place in our Esteem. Particular Friendship advances nearer to rational Love : This is a Species of Love which Man enjoys above the Brute Creation, and the Pleasure resulting from it is more consonant to his own Nature, especially when it happens to be such as is not alloyed with other Passions, as was the Friendship of *Omer* and *Osmin*. But the Love of our Country is still more refined from Sense, and approaches nearer to that divine Love which spoke Myriads of unexisting Beings into Happiness, and endued them with Faculties conscious of their Enjoyment.

The

The publick Spirit I would explain to your sublime Highness, may be defined *That Pleasure resulting from the Consciousness of having done every Thing in our Power for the Advancement of the publick Good, without any Desire or Intention of gratifying any of our Passions, or promoting our Interest : Or, The Desire we have to procure that Pleasure to ourselves, which follows upon the Reflection on such of our Actions as either have procured, or were intended by us for promoting the Interest of that Society of which we are Members.*

According to this Definition the Affection is purely divine, and scarce to be met with among the Sons of fallen Man ; but if we can trace particular Friendship to so pure a Source as that now mentioned, there is no Room to doubt, but some Men are possessed of this publick Affection in the strict Terms of our Definition : The Instances of both are rare, but those of the last much more so than the former ; at least the Difficulty to make a Judgment of the Actions of those engaged in the publick Service is so great, that if any such Instances occur in human Life, they pass unobserved, and are stifled by the Pride, Malice, or Envy of Mankind, who are apt to construe the Intentions of Men highly elevated above them, to flow from such Motives as would influence the Generality ; and have no Notion that it's possible for human Nature to arrive at this Degree of disinterested Patriotism ; besides, so many Advantages flow even from the Profession of this publick Spirit, and much more from the real Affection, that we are apt to imagine that these are the Source of Action, where perhaps the Agent commits as great an Act of Self-Denial in accepting of these very Advantages, as he would of Selfishness, if they were his ultimate End.

But

But we are not to expect of Man, in his present State, that many are to be found pursuing the publick Good, purely for the Pleasure of reflecting upon the Rectitude of their moral Character; no, we must be content to take them as they are, and satisfy ourselves, that they yield to those Passions, the Gratification of which tend to promote the publick Good, and stifle such, as directly tend to disturb its Peace. The publick Good, which ought to be the first Means of procuring Pleasure, is for the most Part, if not always, second in our View, and made the Pretext only, to obtain that Esteem, and those Emoluments, which are due only to the real Patriot. Thus Pride, which is only to be gratified by the Honour and Esteem of our Neighbours, beyond our real or fancied Merit, puts us upon doing those Actions, which are likeliest to procure us that Esteem, without any Regard to the Good of the Publick, abstracted from that Esteem. The ambitious Man pursues Power and sovereign Sway, and to obtain it may be induced to pursue the Interest of his Country, if it leads to that great End of his Wishes and puts him in Possession of those Places and Emoluments, which he thinks will afford him the greatest Pleasure; but if proposing a Scheme diametrically opposite to the publick Good, as is often the Case, may chance to be productive of the same Advantages, in a shorter or less troublesome Method, this very ambitious Man, who in the former Case breathed nothing but publick Spirit, would soon turn Tail to his Country, raise himself upon its Ruins, and wallow in its Spoils. This shews that the Publick Good, in his Esteem, was only the Means to gratify the Passion of Ambition, in the Enjoyment of the Fruits of which he placed his ultimate Happiness; and this, if duly considered, is generally the Case of all Pretenders

to publick Spirit. There never was a Tyrant who did not pretend the publick Good was the only Motive he had to take upon him the Care and Burthen of Government ; yet, when he has got Possession of it, by all the wicked Arts and Contrivances Cunning, Malice and Ambition could suggest, we find the Use he makes of it is to gratify the grossest Appetites and the basest Passions : It's so in the lowest Classes of Life, as well as the highest ; we honour and revere the Character, pretend to enjoy as much of it as our Stations will permit, but search us to the Bottom, Pride and Interest of the meanest kind sway our Patriot Principles.

Notwithstanding this selfish Disposition, which sways the Sons of *Adam*, yet the first Principle of this divine Affection is implanted in all of them, and is only stifled by yielding to the Dictates of our Senses. The first Gradation we may observe in that Sympathy and Affection we have for the Species in general, arises from a Pleasure we take in viewing every Thing, that resembles ourselves ; it's as natural for Man to love his own Likeness, as it is to be pleased with himself : As often as we reflect upon ourselves, we are delighted with our Existence, and consequently every Object which renews in us that Idea of our own Likeness, necessarily must carry along with it a Sense of Pleasure proportionable to the Difference between Reality and Appearance. This is the Rise of that Sympathy we feel for every Man we see, when we consider him only as a Man, without any other Acquaintance with him ; and as we can conceive the Idea of a Man, or many Men, without the Interposition of the Eye, and the Relation he has to us by Likeness, the same Idea of Pleasure is raised in our Minds, and spreads the social Affections to
all

all the Inhabitants of the distant Corners of the Earth; this is in a great Measure the Foundation of true publick Spirit, wherever that rare Virtue is to be found, and is itself distinguished by the Name of universal Benevolence : It differs only from Patriotism in the Object : Benevolence is extended to all Mankind, whereas publick Spirit is confined to a particular Country or Society, of which the Agent is Member : The former is in a purer Channel, and is not so much connected with the other Passions ; I mean, that Benevolence cannot be so easily counterfeited, nor does not so often serve for a Tool to promote the Interest of the Passions. It's very rare that one Man has it in his power to do Acts which contribute to the universal Good of Mankind; he can only shew his Benevolence to the Generality, by wishing them well, and by yielding Pity to the Misfortunes of Individuals. He who is truly benevolent must necessarily love his Country : but that very Benevolence will check that publick Spirit when it interferes with the Good of the whole Species, or with that of a greater Number of Mankind than the Country consists of : as for Instance, a Man universally benevolent, whose Soul is pleased with nothing that can hurt Mankind, and is inclinable to promote the Happiness of his Species by all Means in his power, considers his Country but as a Part of the great Aggregate, and will incline to promote its Interest accordingly. If the Society of which he is a Member should make War with Intent to destroy a Nation more numerous than itself, the benevolent Man should turn Enemy to his Country for the sake of Mankind, and endeavour to preserve the greater Number of Individuals, whatever was the Cause of Quarrel ; but the Patriot, as I have distinguished him from the Benevolent, would take side with

his Country against all the World, and to preserve his native Spot of Earth, would be content to ruin half the Globe. The benevolent Man can never take Delight in War or Devastation, he can see nothing in Nature that can justify the taking Life from so many Millions as fall by the Sword ; he counts Existence the greatest Happiness, and thinks nothing can justify Men in destroying what is productive of so much Pleasure as Life is. He feels all the Calamities of the miserable, and partakes of all the Anguish his Fellow-Creatures feel ; therefore, for his own sake, he can consent to nothing that can make them unhappy : This Emotion of the Soul, this Sense of Pain, which we feel from the Unhappiness of others, is termed Pity or Compassion ; is the necessary Consequence of Benevolence, and springs from the same Source with that noble Passion ; tho' some Moralists have imagined it to be a Weakness in our Nature, and would rank it among our irrational Interests. But I apprehend, upon mature Consideration, it will be found to owe its Original to a reasonable Cause ; for if we conceive, that every Man feels within him a natural Affection for his Species, flowing from the Likeness which he beholds of himself, it necessarily follows, that every Circumstance which represents such an Object in Pain, or in Danger of Pain, must raise in us an Idea which gives us Uneasiness in the same Proportion as our own Likeness created in us Pleasure ; and as our Fears are always greater than our Joy, we may easily account for the Effects which sudden Accidents happening to others produce in our Minds. The Ideas, tho' distinct in themselves, yet, by the Action of the Mind, are so closely united, that the Comparison is made instantaneously, and by the pure Force of Sympathy. The Anguish which another feels,

feels, or is supposed to feel, is transferred to ourselves.

From what I have urged, Madam, you may apprehend, that I conceive Benevolence, and Pity or Compassion, to be the chief Springs of the true Patriot Spirit. He must be possessed of Benevolence to Mankind in general, and Pity and Compassion for Individuals: Without Benevolence to his Species he can take no Pleasure in doing them good; and without Pity, and a sensible Feeling of what they suffer, or are capable of suffering, he may be as little moved with the Sight of a Man upon the Rack, as if he were extended upon a Sopha, and feel no more Emotion at the greatest Want and Misery of his Fellow-Creatures, than if they abounded in Wealth, and were void of all worldly Care. But if he is truly benevolent, and compassionate in his Disposition, he must, to procure his own Ease, avoid all Actions that can hurt his Country, or give Pain to his Fellow-Subjects; and to obtain real Pleasure, must of Choice pursue such Measures as are productive of their Happiness.

It's true, fair Sultana, there are few, except the divine *Amurath*, the invincible Commander of the Faithful, that are contented with this pure, mental Pleasure; yet if we were not totally blinded with our Passions, and immerfed in Sense, these are Motives sufficient to charm the human Mind into a Love of this true God-like Spirit: If we consider the fleeting Joys which the Gratification of our Appetites affords us, and the ravishing Pleasure which the benevolent Spirit feels on the Reflection of having done his Duty in Society, a rational Being could not hesitate one Moment on the Choice. If we consider the glorious Example set us by our holy Prophet, who underwent all

the Fatigues and Perils of horrid War, among Nations of Infidels, in order to purchase Empire here, and Happiness hereafter, for the true Believers, we should be ashamed to confess ourselves Men, or Followers of that great Prophet, if we would not chuse to deny ourselves the Enjoyment of the gross Pleasures of this Life for the Sake of that Pleasure that enabled him to finish his glorious Mission: But above all, if we consider, that to habituate the Soul to a Relish of those sublime Delights, arising from the Contemplation of having acted up to the Dignity of our Nature, is in a Manner anticipating Heaven, and tasting the pure Joys, reserved for the departed Faithful, while we are yet on Earth: By it we arrive to the greatest Degree of Perfection Humanity can mount to, and imitate, as much as finite Beings can, that divine Attribute of the divine Being, Love; and from it we expect the Favour and Protection of his Providence here, and ultimate Happiness hereafter; but the Caravan just setting out, I must, my dear *Isabella*, refer the Remainder to my next. Farewel.

Constantinople the 15th Day
of the 1st Moon.

SELIMA.

LETTER XXI.

SELIMA to ISABELLA.

MY dear *Isabella*, the holy Dervise continued the Discourse which finished the last Letter in Words to this Effect: But as Mankind are not to be reclaimed from the Pursuit of their Passions,
nor

nor can totally eradicate them, let us enquire if Providence has not found out a Way to make even these subservient to the great Ends of Society. This obliges us to turn our Eyes on publick Spirit, not as the immediate Means of Men's Happiness and Pleasure, but the Means or Steps by which they come to the Enjoyment of something else, which they apprehend will promote their ultimate Pleasure: This, though not so nobly born as the true Patriot Spirit, yet does the Business of Life, and keeps the huge Machine of Society from falling to Pieces.

This selfish Spirit of Patriotism, which generally usurps the Name of the legitimate Affection, we have been hitherto considering, has only some few Principles in common with that noble Passion, a small Degree of Benevolence, and its concomitant Compassion. Some find themselves slightly moved by these Affections, are not entirely void of them, but possess them in so small a Degree, that they are not sufficient Spurs to Action. Had such People no other Affections but Benevolence and Pity, they would remain sluggish and unactive; the Objects of them would not affect the Soul so strongly as to enable her to endure any kind of Fatigue to answer their Solicitations: Therefore there are other Passions called in to animate them to Action, and set this sluggish Matter in Motion. Our own Necessities, and utter Inabilities of subsisting without Society, give us the first Notion of social Life: The Advantages resulting to ourselves from the Protection of a well-ordered Government induces us to part with some Share of our natural Freedom in order to enjoy them; but though this Necessity is very apparent, and that every Man is sensible, without Commerce with the rest of his Species, he could not, with any tolerable Ease to himself,

himself, supply even his natural Wants, and that he cannot have these Advantages without contributing in some Measure to the common Good ; yet Man is naturally so lazy a Creature, and hates Labour so much, if there was nothing else to excite him to Action (I mean to Actions for the publick Good) but the apparent Necessity, the Business of Society would stand still, and the Affairs of Government would be totally neglected ; for as the great Affairs of the Community must be managed by a few, these must be totally taken up in that grand Pursuit, and leave their own private Concerns ; therefore if they had no other Motive to Action but the Necessity they are naturally under of submitting to social Laws, and the weak Spirit of Benevolence we suppose them possessed of, it's impossible they should submit to the Labour and Attendance which Government requires ; thus, as what is every Body's Business, is, to a Proverb, no Body's, the Affairs of the Society must of Course be neglected, and the Union tumble into Confusion. But Mankind have found out a Method of ingrafting new Habits and Affections in the Soul of Man, which become so many Spurs of Action, as they are so many Sources of Pleasure, whether real or imaginary ; of these Pride, Ambition, and Avarice are the chief which tend to persuade Individuals to undergo the Drudgery of State.

It's no Matter to enquire if or not these Affections have any Root in the Soul naturally ; it is sufficient for our Purpose at present to demonstrate, that these three Vices, as they are generally supposed to be, are the main Springs of most publick Actions, and are the governing Principles in that Species of Patriotism we are now treating of : By Pride, I here mean that Pleasure we take in contemplating

templating our supposed Merit, and the Sensation arising from any Thing that confirms us in our Opinion of its Excellency, which the Esteem of Mankind certainly does in the strongest Degree ; therefore the proud Man is greedy of Fame : I distinguish him from the ambitious in this, that though this last may be proud, and take Delight in reflecting upon his own Merit, and be covetous of the Esteem of Mankind, yet he desires that Esteem should not be confined to empty Praise for the present, and Statues in after Ages ; but that his Fellow-Subjects, who, in his own Imagination, are infinitely inferior to him, may load him with Places of Trust, in Testimony of his Abilities, and with Honours, as the Reward of them : The proud Man may refuse all these as Trifles, and in doing so he betrays a superlative Degree of Pride, and lays a larger Snare for the Esteem of his Country than the other ; for by Refusal of those Honours which he undoubtedly supposes due to his Merit, he lays Claim to the Character of a truly disinterested Patriot, than which nothing can advance him nearer to the Adoration of Mankind ; and by this Means he flatters his Pride, in supposing himself possessed of an Excellence to which his Soul is a mere Stranger. And further, by this Self-Denial of Place and Power, he has fewer Enemies than the other ; for he rightly judges that the Pomp attending on Power and Authority, and the Opportunities the Possessors have of gratifying their other Passions, are Temptations which the Generality cannot withstand, and that most Men covet these Stations on that Account, and bear a Proportion of Malice and Hatred to any Man who is their Rival in these Pursuits ; however, both of them contribute to the Good of the Society, but the ambitious Man more than the superlatively proud, because

cause the proud Man scorns to take the Drudgery of Government upon him, lest he should be supposed influenced in his Pursuits by the Advantages naturally attendant on Power and Authority; but the ambitious Man, as he has nothing in View but to gratify his own Lust of Power, takes upon him the Affairs of Government, and leaves the more lazy Members of Society to enjoy their Ease, and pursue their Pleasures according to their Taste: Now it's plain, though this last is a more active Member of Society, and may do a great deal of Good if the real Interest of the Society coincides with his ambitious Views; yet he is by no Means so much the Object of our Affection or Confidence as the proud Man, because he is so much a slave to Ambition, that to gratify that Passion he makes no Conscience of acting or promoting any Measures, however detrimental either to the Community or Individuals, upon Supposition, that such administer to his Itch of Power and Grandeur. He may court the Esteem of the Publick, and make Profession of particular Friendship, but all must be subservient to his grand Scheme of Happiness, Pleasure, by the Mediation of Place, Power, and Preferment; whereas the proud Man courts the Esteem of the Publick, and the Friendship of his Neighbours, for his own Sake, and places his sole Happiness in the Enjoyment of their Affections, by which Means they are morally certain, that to the best of his Judgment he will act every Thing that can procure, encrease, or continue that Esteem; consequently their Happiness must still be in his View, and pursued steadily as long as he is under the Influence of this Love of Fame. There is but one Case wherein they can be drawn from the Pursuit of what is their real Interest, that is, supposing (as is but too often

often the Case) that the People, by some Kind of epidemick Infatuation, were brought to relish Measures diametrically opposite to their natural Interest; in that Case the proud Man would swim along with the Torrent, and go on in his old Track of paying Court to the Voice of the People, by administering even to their Folly, since that Conduct would procure him his darling Wish, their Approbation of his Worth and Excellence, and the contrary deprive him of that Pleasure.

But, as this Case very seldom happens, the Lover of Fame is always intitled to, and generally possesses the Esteem of Mankind, if he has Ability of being useful to Society; and though, upon mature Consideration, they are, or may be sensible, that it proceeds from a superlative Degree of Pride and Vanity, yet they esteem it a noble and generous Motive to Action; and if at any Time they call this Love of Fame by its own Name, Pride, they are sure to distinguish it, by some Advantage or Epithet, from that Species of Pride they have loaded with Infamy and Contempt; that is, they have found this Species of Pride so useful to Society, and so productive of great and heroick Actions, that they justly esteem it a Virtue, and have contrived Ways and Means to promote this Passion as much as possible; they bestow on it all the Encomiums human Nature can invent; Titles of Honour, and meer Sounds are used as so many Charms to conjure up this Affection; even inanimate Things, such as Statues, Obelisks, Tombs, Monuments, and pompous Inscriptions to the dead, become so many Spurs to excite the Vanity of the living, and hurry them on in such Pursuits as can procure them solid Fame, and these important Expressions of it. Another Reason that creates
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more Friends to this pride-born Virtue is, that as often as any Man discovers an Inclination to gain our Esteem, so often he creates in us an Idea of our own Excellence, and great Importance in Nature; at the same Time that he gratifies his own Pride he tickles our Vanity in the most sensible Manner, by letting us know, that we have it in our Power to contribute to the Happiness of some Creature: We fancy ourselves, that the proud Man, in some Measure, depends upon us, since we are necessary to his Pleasure; and, in Fact, he certainly does depend upon us for so much of his Existence as he receives Pleasure from our Esteem; for as he measures his Existence by the Pleasure he receives by the Mediation of the Esteem of the Publick; the Envy, Hatred, or even Indifference of every Individual, deducts so much from the Sum total of his Happiness.

From what I have said, divine *Selima*, you may conceive how Pride and Ambition, when separate, contribute to the Good of the Publick; and may naturally conclude, that when these two Passions meet in one Man, they make up the active Patriot, and finish'd Hero; that is, they make up that Hero we admire so much, and on whom we would, and generally do, bestow all the Encomiums due to the real Patriot, whose Part in Life he occupies. For if we suppose a Man proud of his own Excellence, and covetous of being confirm'd in his own Notions of himself, by the Approbation of Mankind, and at the same Time not so much dead to the Calls of his other Passions, but to be willing to gratify them when they do not interfere with his good and ultimate End, Esteem of the Publick; and that among his other Passions he is possessed of Ambition: It naturally follows, that both his Pride, or Love of Fame, and his Ambition must
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prompt him to such Actions as merit the Esteem of the Publick: And as Love of Fame is supposed the governing Passion, he would be in no Danger of following Ambition further than was consistent with Honour, which is only a Word instituted for this Species of Pride, consequently his Steps to Power must be the Interest of the People, and his Continuance will be no longer than he can pursue the same generous Plan: His Ambition in this Case would only serve as a further Spur to Action, and induce him to take upon him the weighty Affairs of Government, and pursue them with Alacrity. Such a Man, Madam, whatever mean Opinion Prejudice of Education may have given your Highness to his Motives of Action, is the most useful Member of Society, and is possessed in the greatest Degree of all the social Virtues, will practise them as much as if he pursued them for their own Sake, and not as Tools to Pride, and is but one Degree removed from the absolute Patriot: This last makes the Publick the Means to obtain his ultimate End, Pleasure; but the other pursues the publick Good to gratify his Pride, and from Pride expects the same ultimate End, Pleasure. Your Highness, who is, no Doubt, acquainted with *The Histories of the late Czar, Peter Alexowitz, of Russia, and Charles, King of Sweden*, may easily judge from these two Characters the Difference between a Sovereign actuated by Ambition, and the Love of Power alone, and one actuated by Ambition, and this Species of Pride joined. The *Czar* was ambitious as well as *Charles*, but he had likewise the Desire of obtaining the Esteem of Mankind upon other Considerations than Courage: He would have them believe, that he was possessed of Wisdom, and a Desire of Knowledge, which he intended to use for the Good of his People. To

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gratify his Ambition he caball'd against the invincible Porte, and made feeble Attempts to raise his Power higher than that of the mighty *Ottoman* Emperor's ; but our Prophet was watchful of the Descendants of his House, and baffled the Attempts of this petty Infidel. He then wanted to extend his Dominion over his weaker Neighbours, the *Poles*, and involved himself in continual Disputes with his Rival in Glory, *Charles* the Twelfth. All this was the Effect of ambitious Pride : But he employed the remainder of his great Stock of Vanity to much better Purposes; by his Efforts towards the Possession of Power he saw his Wants, and the Necessity of better disciplining his People, before they could be fit Instruments to gratify his Ambition ; therefore he spent all his Time in teaching them the Art of War ; and not content with this, to make his rude and half-brute Subjectswise, and acquainted with the Arts, Trades, Manufactures, and Policy of the rest of *Europe*, he travel'd in Person to all the Courts where he could learn either Art or Science to promote this End : He succeeded in his Endeavours, and by meer Dint of Industry he raised that stupid Nation to a Height of Glory, which they could never have known, had not this Spirit possessed their Sovereign. That Infidel Prince, no Doubt, would have made the World believe, that he undertook all this Labour, and exposed his Life to so many Dangers, purely for the Good of his Country ; but your sublime Highness may easily perceive, that Ambition, and Love of Fame, were his darling Motives, that he found that Conduct most conducive to that End, and therefore pursued it. On the other Hand, *Charles* the Twelfth was ambitious only of Power, and creating Terror, not Esteem ; therefore he pursued his Itch of Power, without

without any Regard to the Good of his People, and beggar'd and dispeopled a brave Nation, only for the Sake of having it in his power to make his Neighbours stand in awe of him, and dread his Resentment. The one Character we may admire and stare at, as it enabled the Agent to Acts of Valour, and personal Courage, beyond the Bulk of Mankind: But the other we not only admire, but have an Affection for, as his Actions, whatever were their Motives, were productive of so much real Good to so many of the Species. It's true, some few, who advantaged themselves by the mad Spirit of *Charles*, may likewise esteem or reverence his Memory, but that flows only from the Idea they have of the Good he did them, which always recurs as often as they think of his Character in general.

Thus your Slave has endeavoured to make it appear, that Pride and Ambition are principal Springs of Action to the modern Patriot; it will appear equally conspicuous, that Avarice, and several other Vices, or such Passions as are esteem'd vicious, have Weight with Men of different Stamps, and contribute their Quota towards promoting the publick Good. Let a Man have great Talents fitted for publick Business, a small Portion of Pride, or modern Honour, and some Sparks of Ambition, which few are entirely void of, but let his prevailing Passion be the Love of Money, that is, let him believe that Money is the only Thing capable of procuring him his ultimate End, Pleasure, (a Sentiment that is natural to most Men;) such a Man, with such a Stock, will of Course commence Patriot, and practise all the Arts which recommend the real Patriot; if these appear to him to be the best Means of acquiring Wealth, (a Conjecture in which he is not often mistaken) and in Conse-

quence the Publick, which he only loves for the Sake of its Money, may be benefited by his Ability; but if (as in the Case of the ambitious Man) his covetous Disposition may be gratified in a greater Degree by Treason, Treachery, Rebellion, or any Action the most destructive of the Peace and Happiness of his Country, his Benevolence, his Compassion, his Pride, Ambition, and every other Passion he had in common with the real or pretended Patriot, vanish like Smoak, and he yields to the Dictates of the prevailing Lust, which in this Case we suppose Money: This of all Characters is the most odious, for Reasons which I have elsewhere hinted to your Highness, as it is most mischievous in its Consequences to Society, and interferes so much with the general Views of Mankind; and not that it has any worse Original than the more amiable Passions; for even this covetous Wretch is but a Degree removed from the idoliz'd Patriot: He pursues the publick Good, because Actions of that Kind procure him Power, that procures him Wealth, and this last Pleasure, the ultimate End common to them both.

These three great Virtues or Vices (for they receive the Name of the one or other only as they are productive of, or destructive to, the publick Good) govern chiefly in Persons of high Life, and supply the several Societies of the World with purpled Drudges and State Mules; but they are likewise Springs to Action to the Vulgar, who all pride themselves in being assisting in carrying on the great Business of social Life; they affect these Passions in Miniature, and impose upon themselves, and others, with the Shew of Self-Denial: The Meaning of which Word they are not so much as acquainted with; but their Pretences are not so much to be censured as the Insincerity of the great
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and learned, who can discover the different Workings of their own Passions, know their simple Powers and combined Forces, and may call them by their proper Names and Characteristicks, yet fix Ideas to Words and Epithets, which have no more Relation to the Thing signified than the most glaring Contradiction ; but the Cheat is universal, one Knave, as well as one Fool, connives at the other, and are only concerned to play their Parts in the great Farce of Life with the greatest Dexterity. The great, the leading Men, know one another ; they see through the Disguise of Hypocrisy, and false Pretences to intrinsick Worth, but connive at the Cheat, in Hopes of the like Favour ; and thus they have all combined, like the industrious Bee, not only to avail themselves of the Virtues of the People, but to gather the Honey, the Wax, the Sweets and Strength of Society from the most poisonous Plants, the Vices, the Foibles and Credulity of the great Herd : It's by this Means the great Beast is tam'd into social Subjection, and govern'd by a few easy Maxims which affect Things that infinite Goodness without infinite Power would attempt in vain.

Thus, my dear *Isabella*, the good Dervise ended his Discourse on Love. I have been particular in my Relation of that Part of his Discourse which relates to the Love of our Country, for the Sake of your Son, the young *Ali*, whose tender Mind it is your Duty to form to the Love of Virtue, and instruct in those Arts which can make a People, as well as a Sovereign, happy. You see, my dear *Isabella*, how many Passions Man has to conquer before he can arrive at a true Relish of that pure, mental Pleasure, which elevates us so high in the Esteem of God and Men. You must teach the young *Ali* betimes his Relation to the

rest of his Species, the Necessity he is in of their Assistance, and the exquisite Pleasure arising from their Esteem, and every other Circumstance that may cultivate his Benevolence, and make that God-like Passion his governing Principle, and the Gratification of it his chief Pleasure. The Dervise's Discourse will likewise furnish you with Hints to teach him to study Men, their Passions, Affections and Habits, and how to turn and wind them, and play them against one another, in order to promote the great Business of the Society, over which he may one Day reign, by the Favour of the invincible *Amurath* your Father. Treasure up these Precepts as the choicest Jewels; lock them up in the Cabinet of thy Heart, where nothing should come but the Love of God, and his holy Prophet. Remember thy Mother, and may *Mahomet* hear my Vows, and protect my Child through the dark Vail of this World, and at last lead her to the eternal Mansions of Pleasure and Delight, prepared for the Race of the Prophet, and the mighty *Ottomans*. Adieu.

*Constantinople the 7th
Day of the 9th Moon.*

SELIMA.

LETTER XXII.

SELIMA to ISABELLA.

WHETHER the holy Dervise, my dear *Isabella*, has done the preceding Subjects Justice, I will not affirm: but this I can say, that he gave me so much Satisfaction, that I thought it not unworthy of me to write, nor of thee to read.

read. In his last Discourse he proceeded to illustrate Justice, in the Description of mutual Fidelity and Truth, which he asserts to be its Foundation, the firmest Bond of Peace, and the very Soul of Society; and that without their supporting Assistance, all Order, all Decency among Men would run into Confusion and Extravagance. Even those very Men, who trample upon Justice, and who without trembling dare commit the most violent Outrages against it, acknowledge its Use, by observing and keeping up some Likeness of these Virtues among one another.

Faith, continued he, is either of a publick or of a private Nature; but as my Business here is to inform the Mind of divine *Selima*, how she shall conduct herself to Happiness, I shall forbear expatiating on the first Head, and address myself only to the explaining and enlarging of the second. I take private Faith, in the simple Acceptation of the Term, to consist in the mutual Dependence Men should have upon one another for the Performance of their Engagements. This Law is almost co-eval with Mankind, and is no other than that we should attribute to each other what we ourselves would chuse to receive in the like Circumstances; notwithstanding, so depraved is human Nature, though every Man has a true Sense of this Obligation, yet we find many who endeavour to impose upon their own Minds by equivocal Evasions, and think themselves very secure in the Breach of their Contracts, if they can find any Shift to satisfy the natural Scruples of their Conscience: To adjust this Matter, and to disable us from deceiving the World, or our own Consciences, Men need only consider their Abilities in plighting their Faith; secondly, those with whom they contract; and next the Thing engaged for, and lastly the Manner

Manner and Form of such Engagements ; By Men's considering their own Abilities, I would be understood to mean, that they should be able, and have it in their Power to perform their Contract ; and that in the Sense which the other party conceived it ; if any Person shall give a Promise, who is under the Protection or Guardianship of another, such Person, having no Power over himself, is not therefore able to contract, such as Wives, Children, Minors, &c. but if they, under whose Jurisdiction such Persons live, shall consent to ratify their Engagements, such Compacts then oblige, and are valid to all Intents and Purposes : Now as to the Person with whom a Contract is made, it is no Matter what his Character or Condition is, it should be punctually observed, and faithfully executed, let the Consequences resulting from it be what they will. There are but two Cases I know which can possibly disannul the Solemnity of a Contract ; the first is, if the Party, to whom the Obligation is given, either distrusts, or does not accept of it without some other Security, in this Case the Person who offers the Contract may in some Measure be absolved ; for as Faith should be mutual, Diffidence destroys this Purpose of it, and Suspicion is as disreputable in the one Party, as Deceit is dishonourable in the other ; for this Reason no Body will charge a Prisoner with a Breach of Faith, who escapes from Goal, because Promises are no longer binding than they have Credit given them ; but every Man will censure him who flies away after he has promised the contrary : These two Circumstances, I think, illustrate the great Difference between Faith and Security, which some have falsely imagined to be synonymous Terms ; the other is, that as every Contract is in its own Nature reciprocal,

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and consequently conditional, then certainly the Person who violates his Part, leaves the other at full Liberty, and absolves him from every Tie such Obligations might lay him under; but so long as any Person punctually keeps Faith with us, though he were a Robber, we should religiously do the like by him, because if any Man should descend so low as to treat with such People, he should have Honour enough left for himself to adhere faithfully to his Agreements: Now, as to the third Consideration, which regards the Thing stipulated for, if the Contract is either impossible or unjust, we are absolutely discharged from the Performance; that to Impossibilities there lies no Obligation, has been an old Maxim; if the Contract is naturally unjust, we are then guilty of an accumulated Offence if we keep it, by foolishly entering into, and wickedly abiding by, such Compacts: If a Russian should, with a drawn Sword, desire me to swear that I would assassinate the divine Sultan, whom all the Host of Heaven guard, what should I do in such Circumstances? I'm guilty if I swear to an unjust Act, and doubly criminal if I perform it: Death is eligible to a real, good Man, before an Act of Injustice. For to apply the Principle, that of the two Evils the least is to be chosen, in this Case, is dishonest and scandalous: Do not Evil, was the incessant Precept of our great Prophet. Now as to the last Consideration, the Manner and Form of entering into Contracts, or the Motives inducing us to execute them, we may consider how far we are bound by such as are extorted from us. Though compulsive Contracts have been always dispensed with, because Men were not at Liberty; yet I must beg Leave to dissent from this Opinion, and affirm, that let the Necessity be ever so pressing,

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our Will is, in such Cases, at least uncontrollable, and in this Instance may chuse Death, which we should rather do than contract impiously. I entreat your sublime Highness not to be startled at the Strangeness of this Doctrine, I mean, that we should be thus resolute only when the Almighty God of Heaven is invoked as a Witness to our Engagements. As this World abounds with Deceit, the supreme Being, from his infinite Justice and Wisdom, must be the properest Object to swear by, because he knows whether the contracting Parties will deal faithfully, and from his Justice and Power will certainly revenge himself, and the Innocent. Thus ended the sage Dervise. My dear *Isabella*, I confess, that his Notions of Oaths and Contracts seem too rigid; notwithstanding, if we consider the Dignity of that Being before whom we all stand, and in whose Presence all Contracts are made, we should, with a scrupulous Nicety, observe all our Engagements. Though I believe human Nature is hardly capable of going as far as the Dervise expects, yet the more perfect we are, so much the nearer we approach to Happiness. Farewel. Constantinople, the 1st

Day of the 10th Moon.

SELIMA.

LETTER XXIII.

SELIMA to ISABELLA.

MY dear *Isabella*, in my last I gave thee our holy Dervise's Sentiments of Justice, considered under the Head of mutual Faith; rigid Justice indeed! however, the Observance of his Precepts on
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this Subject do not entirely stand out of human Reach. He argued farther in our last Conversation concerning another Kind of Justice, which he terms relative. Divine Sultana, says he, though we are taught the Laws of Society by our own Exigence and Dependance upon one another, and though the Principles of Beneficence and Humanity must incontestably arise from the attending to these Wants of ours, yet there is another Species of Justice which more immediately claims our Regard, than the general Relation we have to the Members of Society; these are our Duties as a Husband, Father, Master, and their Correlatives, Wife, Child, Servant, &c. The particular Duties resulting from these Relations are so fundamentally grounded in Nature, that no Violence can totally dissolve them. As Husband and Wife are the original Springs from whence the two others derive, I shall, with your Permission, divine Sultana, first examine this Relation. The Offices of Husband and Wife are very solemn, as the Happiness of the Society in general, in some Measure, depends on their faithfully discharging themselves in their respective Capacities. That each should clearly understand their peculiar Province, and conduct themselves right, they should be first informed, that the Duties of the Marriage State are of two Kinds, reciprocal, and particular; I make this Distinction to disabuse those, who have believed it to be a pure State of Equality. By the reciprocal Duties, I mean all such as equally bind both Parties, such as mutual Affection, unshaken Fidelity, and a Communion and Sharing of every Thing without Reserve, an equal Care in the Conduct and Management of their Families, in the educating of their Children, &c. these I call reciprocal, because that neither the Neglect, Absence, or Death of the one can lessen the Exercise of these Offices in the other; the

the particular Duties are such as peculiarly belong to Man and Wife, as they stand in an unequal Relation one to another, such as, that the Husband shall love, cherish, comfort, instruct, direct, maintain, and govern his Wife, and all this he should do with the Tenderness of a fond Parent, and the Respectfulness of a sincere Friend; and such as are incumbent on the Wife, Obedience, Silence, Frugality, and Attendance on the Affairs of her Family. I do not, divine *Selima*, consider the Share which Women have in the nuptial State in the rigid Mussulman's Sense; no, Madam, I know that a Woman is composed of the same organized Body with Men; that her Soul is the same divine æthereal Spirit; and that, if the Preference was disputed, the Point must be determined in Favour of them, as their Structure is more delicate, and their Frame infinitely more lovely than any Thing the Sons of *Adam* can boast of; but it is certain, that the supreme Being originally intended Man for Sovereignty and Government, for this Reason he bestowed a Strength of Body superior to Woman, to enable them to protect and procure such Necessaries and Conveniencies, as by Reason of their Weakness lay quite beyond their Reach. Thus, great Madam, you see that Providence has so ordered this Matter, that Woman, without any Offence to the Excellence or Dignity of her Birth, was originally created in a State of Dependence, and that Mankind have not enslaved them through unreasonable Ambition or Wantonness. Now, as to the End proposed in a matrimonial State, though the Parties often enter upon it without any View of promoting the great Design; yet Providence takes Care that the End shall not be frustrated, and that it shall terminate, as it really should, in the Propagation of our Species: Hence branches out another Relation, that of Parents and Children; the Duties

Duties here are wholly reciprocal; the Offspring, being equally derived from the Father and Mother, can admit of no unequal Share in their Affections. The Love of Parents to their Offspring so universally diffuses itself through the animal Creation, that this Principle seems almost not more natural than innate. Should any Parent refuse its Offspring the necessary Assistance of nourishing, fostering, &c. and expose it to encounter with Wants and Miseries, would he not act against the Sentiments of his own Conscience, and deny that general Law of doing as he would be done by? After this the Duty of the Parent does not cease; their Education calls next for their most serious Regards, and very justly, since the future Happiness of the Child intirely depends on this Point, and Prejudices, early conceived, impress themselves so strongly on Infant Minds, that scarcely any Time, or future Advantage can obliterate. In Order more effectually to carry on this Work, it is necessary to invest the Parent with an Authority to restrain, correct, influence and direct all the Actions of his Children, nor should this Privilege stop when they can talk and walk, for it does not follow that they are yet able to reason, or go alone; strong Passions may seduce, or Inexperience destroy in this World of Deceit: It is therefore expedient, that all Parents should have a Right of chusing for, and directing their Children, and no Age or Condition should exempt them, at least, from the Privilege of recommending what should be done, and what omitted. However, this parental Authority, uncontroled and unconfined as it may seem, extends its Dominion no farther than to promote the Interest and Happiness of the Offspring; should a Parent command his Child to do Evil, he is at full Liberty to refuse such Injunctions, being accountable for his Actions to the supreme Being, and the Society of which he is re-

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cognized a Member. Now let us examine the Duty which Children should maintain towards their Parents for their Care in the rearing and educating them: No Man dares be so prophane as to deny Worship and Adoration to the all-just and powerful God, for bestowing upon him an immortal Soul; how then shall we refuse Reverence and Obedience to our Parents, who are the Authors of our Existence here? Beside, if the Thoughts of Annihilation be terrible, and that the Consciousness of our Being is a Kind of Happiness, how much are we indebted, how obliged should we be to them by whom we are? The very Name of Parent has something so tender, so endearing in it, that our great Prophet, as well almost as every other Nation, addresses the one great God with this Title: As no Body is supposed to love another so well as Parents do their Children, so there are none whose Admonitions should be received more cordially than theirs. As Love and Obedience should go Hand in Hand through the Course of our Parents Lives, we should particularly exert this Duty towards them, at the Verge of Life, and Decline to the Grave; or in Case of any other Distress, it is then we should assist, cherish, and comfort them, lest we should be thought ungratefully to withhold that friendly Beneficence which indulged us when unable to provide for ourselves. Now as to the last Kind of Relation, which respects Masters and Servants, here again the Duties are conditional, that is, that the Master shall faithfully discharge all Compacts and Agreements with his Servants, and that he shall always remember that they are composed of the same Materials, and that their Ideas of Pleasure and Pain are the same, and that Servants, on their Parts, shall diligently employ themselves in their particular Office, and interfere with nothing out of their Station; that they
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will faithfully keep all his Secrets, and honour and obey him in every Thing lawful. I own, great Madam, that I have ever been an Enemy to the enslaving of our Fellow-Beings, as I imagine it is a Breach against the Designs of Nature; let Accident or Misfortune reduce a Man ever so low, it cannot debase him to such a Degree as to destroy that Equality which naturally subsists between the human Species. Here ended the holy Dervise. I intreat thee, my dear Child, that thou wilt treasure up this good Man's Doctrine in thy Soul, that thou wilt never forget thy Duty to us thy affectionate Parents, to thy own Children, and that thou wilt remember thy Slaves always as Co-partners of thy Nature. Farewel.

Constantinople the 4th
Day of the 12th Moon.

S E L I M A.

L E T T E R XXIV.

S E L I M A to I S A B E L L A.

MY dear *Isabella*, yesterday the chief of the Eunuuchs entertained me and my Slaves with the History of the young and unfortunate Sophi of *Persia*: This young Prince is the last of the Royal House of *Persia*; he was born in Sight of Empire, and but a few Months passed between his Birth and the Ruin of his Hopes, and the utter Destruction of his illustrious House. The usurping Rebel *Thamas Couli Kan*, a Slave by Birth, and a Robber by Profession, took Advantage of the popular Disquiets, raised by the Indolence of the late Sophi, and out of Pretence of asserting the Liberties of the People, deposed and murdered his Sovereign;

the Tyrant had still so much Modesty left, as not to pretend to seek Empire in his own Right, but crowned the young Sophi yet in his Cradle, swore himself, and obliged the Nobility and Princes of *Persia* to swear, Allegiance, and pay Homage to their Infant Emperor, in whose Right he himself pretended to rule Supreme. This Pretence to Liberty, this outward Shew of Moderation gained the Tyrant many Friends who otherwise abhorred the Treachery and Cruelty practised against their deceased Monarch; they were sensible, that he had held the Reins of Government with too slack a Hand, allowed Vice, Immorality and Corruption to overrun the whole Empire, without any Check or Control; had permitted Sloth, Effeminacy, and Licentiousness to take Place in the Army, and suffered the Authority of the Magistracy, throughout his vast Dominions, to dwindle into the lowest Contempt. This produced Partiality in the Distribution of Justice, Embezzlement of the publick Revenue, heavy Taxes upon the People; Robberies, Murders, Rapes of Virgins, and the greatest Acts of Injustice were to be met with in all Corners of the Kingdom, and a general Spirit of Discontent possessed the whole People. This the Princes of *Persia* saw and knew to be the State of their Country, when *Thamas Couli Kan* deposed the old Sophi; they were sensible he had pursued Measures, and gone Lengths to free them, at least on Pretence to free them, from these Calamities, which they could not justify to their Conscience, nor reconcile to that Duty they owed the deceased Emperor, to them the Vicegerent of the Almighty; but as the Thing was done, and the Usurper owned his Allegiance to the young Sophi, they thought it the prudentest Method to submit to his Government, till their Emperor should come of Age to take the
Sceptre

Sceptre into his own Hands : But they were deceived in the arch Rebel ; he had no such benevolent View ; he was conducted by no such generous Sentiment, as the Good of his native Country ; the black Angel had taken full Possession of his Soul, and first suggested to him the wicked Notion, that a Subject should make himself Judge of his Sovereign's Actions ; he inspired him with Ambition to reign, and blotted out any Remains of Loyalty, Humanity or Benevolence that might have been lurking in his Soul ; he taught him to feign Moderation, Self-Denial, Love of his native Country, and an ardent Desire of Liberty, in order to lull the infatuated *Persians* into destructive Security ; like the first Seducer of Mankind, he assumed a fair Outside ; wore Virtue as a Vizard, to hide the monstrous Deformity of his Soul. He knew if he was to appear among Mankind in his natural Shape, the horrid Spectre, the infinite Number of accumulated Vices would frighten them from that Indolence so necessary to his Design, and unite all Mankind in one common League, to oppose the hell-born Monster. This was the real Design of his first Pretences ; they were all a Scheme deeply laid, to catch the unthinking *Persians*, to rob them of their antient Race of Kings, the Descendants of *Ali*, and entail Misery, lasting Misery, on them and their Posterity, under the Domination of a petty Robber, raised up by Heaven, to be a Scourge upon the Wearers of the Red Turban *, and those who have perverted the Laws of our holy Prophet, and swerved from those divine Precepts, laid down in that Book, which was dictated in Heaven,

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* The *Persians* wear Red Turbans, and the *Turks* generally white, and call the *Persians* Red Heads, by Way of Derision.

ven, written by the Finger of God, and delivered by the Archangel *Gabriel* to our holy Prophet *.

The Usurper no sooner saw the Peace of the Empire settled, and that the *Persians* had submitted to the Government he had established in the Name of the Infant Emperor, than he, by Degrees, threw off the Mask of Virtue; it was troublesome to such a Wretch; the very Appearance of any Thing like Humanity galled his Soul; he could no longer stifle his Itch of Sovereign Dominion, tho' he enjoyed all the Revenue and Riches in *Persia*, and wanted only the Name of *Sophi*, which he permitted the Infant Emperor to wear; yet he grudged that empty Name of Majesty, and scorned to be wicked as Delegate for another; he must be impious, not as Proxy, but in his own Name, and therefore declared for himself. The *Persians* had gone too far to retract; if they had any Honesty or Loyalty left, it was only to bewail their Folly and Credulity; they were in the

* The *Turks* and *Persians* are as much at Variance with one another, as the Protestants and Papists; they hate one another with the same religious Zeal and Rancour, and agree in nothing but their Belief of the Mahometan Mission. After *Mahomet's* Decease, *Ali*, the Son in Law of *Mahomet*, took upon him to write a Comment upon the *Acoran*, wherein he differed with the Followers of *Omer*. This last the *Turks* adhere to, and the *Persians* adore the former; and by the Help of an Impostor, who pretended to be Coadjutor to *Ali*, they have composed a Creed different from that of the *Turks*; and tied themselves up to the Observance of several Rites, Abolutions and Forms of Prayer unknown to the other Mahometan Sectaries, and for which they are held in Abomination by all the rest of the Mussulmen; in short, the Followers of the Impostor *Mahomet* are as zealous in damning one another as any of us Christians can be, and find out as many ridiculous Reasons to justify their religious Malice.

the Monster's Power, and must submit, without any apparent Signs of Murmuring ; nay, they pretend to be under Obligations to the successful Traitor, for vouchsafing to accept of them as his Slaves, and for weilding the Sceptre of *Persia*, in Reward of what his Minions pretend he has done for them, in relieving them from the Bondage of their former Kings. However, there are still among them some, who are sensible of their miserable Condition, and are willing to shake off the Usurper's Yoke ; by their Means the young Sophi has found Means to escape the Snares laid for him by the Blood-thirsty Usurper, and to put himself under the Protection of the sublime Port of the invincible *Amurath*, who is the Lantern of distressed Virtue, and destined from all Eternity to be the scourge of that hated Traitor *Couli Kan*.

It was the Arrival of that young Prince in this Capital, that put the Chief of the black Eunuchs upon relating to me his Adventures, and the Part my Sovereign Lord the Commander of the Faithful intends to take in his Favour ; that Minister acquainted me, that the young Sophi is no less allied to Empire, and sovereign Sway, by Birth and Blood, than by conspicuous Merit and Royal Magnanimity ; he says he bears his Misfortunes, and those of his House, with a Spirit that can only be supported by divine Aid ; and tho' reduced to become a Suppliant to earthly Powers, for the Recovery of what is his by Nature ; yet he condescends to nothing beneath the Dignity of sacred Majesty ; that innate Greatness of Soul, inseparable from such as are born to reign, appears in all his Actions ; he rather commands our Esteem than courts it ; and tho' every Way sensible of the low State of his Fortunes, yet he betrays no Symptoms of Fear, Despair, or any mean Passion, nor yet
Arrogance

Arrogance or affected Pride ; in a Word, this young Prince, without the Years necessary to acquire Wisdom, Moderation, and Submission to the divine Providence, practises all these Virtues, as if they had been born with him ; his Philosophy is not only speculative, but practical. It would amaze you, dear *Isabella*, as well as raise in you the most tender Emotions of Pity and Compassion, were I to relate to you all the Dangers, Perils and Difficulties the young Hero has underwent, before he could obtain the Happiness of an Interview with the invincible *Amurath*. The Plots laid to ruin him and his Party, the Snares laid for his Life, the several Shifts, Disguises, and Stratagems he was obliged to go through, and practise in his Escape, would seem a Romance ; yet all this he suffered without repining, without accusing Providence, without despairing of Success, or desponding under the Weight of his Calamities, tho' he looks upon all that has befallen him and his House as the Hand of Fate. He reads in legible Characters the Hand of Providence in all his accumulated Woes, and adores the divine Wisdom that can bring Order out of Confusion, and terminate all Events for the Good, the Advantage, and Happiness of the Faithful.

My dear *Selima*, those of our Sex are naturally compassionate towards the unfortunate of any Sort, even the Sufferings of a Criminal affect our Tempers, we feel the Rack before he is stretched on it, and find in us almost the Effects of the Bow-string, before the Mutes have attempted their Office upon the vilest Malefactor ; but when we join real Worth, intrinsic Excellence, and all the amiable Attractions of social Virtue to the Idea of Sufferings, we feel a smart beyond Pity ; the thought is tormenting, not only to female Hearts,
but

but even to obdurate, hard-hearted, cruel Men; the Chief of the black Eunuchs, whom you know to be a Monster, as much deformed in his Mind, as he is in his Person, was even himself affected with the Picture he gave me of the young Sophi; that Minister of Death, who has seen hundreds in the sublime Seraglio yield their Lives to the murdering Mute's Orders, and has sacrificed Thousands to cure the dark boding Fears of political Jealousy, yet melted into Softness at the Repetition of the Misfortunes of the young *Persian*: What Wonder is it then, that I was moved with the tragick Tale, and yielded my Soul at once Captive to his Interest. There is more than common Sympathy to suffering Greatness; there is a sacred Reverence due to Royal Majesty, a Kind of innate Loyalty, to which Savages are subject, which interests us in the Cause of Royal Virtue. My Mind has not only been taken up in admiring the strange Events, which make up the History of the young Sophi; no, *Isabella*, Curiosity, Love of Novelty, might make even feigned Relations of that Kind agreeable; but what claims most my Attention, is the Magnanimity, the Fortitude of the young *Persian*; 'tis that interests me in his Fortune, and convinces me, that it is not Pity alone which gives me so advantageous an Idea of him; it is his Virtue more than his Sufferings I admire; and I am puzzled in my Mind, to find out the Original of that mighty Stock of which he is possessed, which enables him to stem the Current of such adverse Fortune with such a calm Temper, and Serenity of Mind, and elevates him, tho' without Empire, Subjects, or Command, to a Station higher than most earthly Sovereigns. I have a strong Curiosity to know, if this is inseparable from Empire or Birth, if the mighty Blessing is hereditary,

ditary, and the indelible Mark of Sovereignty ; or if it is a Virtue common to other Mortals, only more conspicuous in Kings ; if that serene, that calm Smile, and uncrowded Brow, amidst Torments greater than the Rack, is a natural Effect of Reason ; if it is real or feigned, or from what Source it derives its original. I have just now sent for my Dervise, to satisfy my Longing, for that good Man seems to have dipped into the Secrets of the Children of Men ; he anatomizes their Passions, as if they were subject to the naked Eye, and traces them through all the Mazes and Windings of intricate Deceit, and worldly Cunning. I shall send you, my dear Child, by the next Caravan, the History of this amiable Quality, Fortitude, and give you the Dervise's Opinion of the *Persian* Hero, how far he may be set as an Example to the young *Ali*, and how far his Motives of Actions are below the Race of the mighty *Ottomans* ; in the mean Time, you may discern, from what I have hinted of his History, the Instability of human Affairs, and the Vanity of human Grandeur, and how much it is the Interest of sovereign Majesty, to be watchful over their Actions, since their slightest Faults, their most trivial Omissions, are productive of the greatest Ills : Had the late *Sophi* been mindful of the Duty he owed his Subjects, if he had considered, that that divine Being, who had placed him in that Station, held him accountable for all his Actions, and would take Cognizance of all his Crimes, he would have prevented these Complaints, which the Spirit of Rebellion magnified into unpardonable Sin, and deprived the Usurper of more than half his Strength ; for had not the Vices, at least the Weakness of the murdered Monarch fought the Usurper's Battles, before he took the Field, all his Arts, his Cunning, and ill-

ill-employed natural Courage had availed him little. Teach the young *Ali*, that the Way to be great is to be good, and that Virtue and Honesty are the best Guards to an earthly Throne, as well as the best Steps to obtain a Crown of Immortality. Adieu.

Constantinople the 4th Day
of the 2d Moon.

SELIMA.

LETTER XXV.

SELIMA to ISABELLA.

MY dear *Isabel'a*, in my last I acquainted you with the Curiosity the Relation of the black Eunuch had rais'd in my Mind, and my Resolution to apply to the wise *Bedriddin* for Satisfaction. I sent for the good Dervise, and, by Way of Introduction to my Queries, read to him the Rough-Draught of my last to you; the holy Man was pleas'd to commend the Concern I had express'd for the young *Persian's* Misfortunes, with whose Affairs he was much better acquainted than I; he likewise approved of my Desire to search the Bottom of a Character so uncommon and so amiable, and promised to give me all the Assistance in his Power to trace Fortitude, through all its Progress and Appearances, to it's original Source in the Soul of Man: After a short Pause, as if he meant to recollect himself, he proceeded to analyse that Passion in the following Manner.

Great Sultana, your sublime Highness has justly conceived a very high Idea of the Virtues of the young *Sophi*; they deserve to be imitated even by
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the Princes of the *Ottoman* Blood : That tender Concern you express for that unfortunate Prince, no Doubt, springs from a nobler Fountain than womanish Pity and constitutional Compassion ; there is a Sympathy in your Nature, which takes its Rise not so much from the Royal Blood that fills both your Veins, as from the Love of Virtue, common to you both, that is the only Chain, the only Cement, the powerful Attraction to noble Minds ; but Madam, that Love of Virtue, which you yourself possess in an eminent Degree, and that Magnanimity and truly heroick Fortitude, which you admire in the young Sophi, are by no Means inherent to your high Birth, or hereditary to any of your Race ; no, Madam, Virtue does not flow with the Blood, nor can it be conferred with earthly Honour, or monopolized by any particular Rank of Men ; no, it's common to all the Sons of *Adam* : The Seeds of true Fortitude are as natural to the Plebeian, to the meanest Slave of our great Sultan, as to the greatest Monarch on Earth : Kings enjoy by Nature nothing above the rest of Mortals ; they are born with the same Pangs of Labour to the Mother, they inherit the Wants and natural Necessities of their Species, Hunger, Thirst, and every other vulgar Appetite attack them with the same Violence, and approach their royal Couches with as little Ceremony as that of the meanest Vassal : Nature has made no Distinction in their Bodies, neither does Experience teach us that she has discovered any other Œconomy in the Formation of their Souls ; they have their Perceptions like other Men, and receive all their Ideas from without ; they have Passions as well as Appetites in common with the Herd ; in a Word, neither Virtue nor Vice is the Patrimony of any Set of Men more than of others ; all the

the Difference we find among Mortals is owing to Constitution, form'd by Chance or Habits, or contracted by Education. Had the young *Persian* Monarch been born of a Slave, he might have possessed as much of true Fortitude as he does now; had he been educated in that servile Condition he might have practised that noble Virtue in the same Degree, but then it would not have been conspicuous to your Highness, it would not have made such an Eclat in the World, it would have pass'd away in Silence like a Shadow, as a Thing of no Moment in Nature; but in the Sphere of Life in which Providence has placed him, his Virtue shines forth with radiant Lustre, and in that advantageous Point of Light appears glaring to all the World. The Uncommonness of the Object, a great Prince, Heir to half the Globe, chased from his Crown by Tyranny and the Rebellion of his Subjects, is so seldom to be met with; no Wonder if we are surpris'd with the Novelty, and charm'd with that Virtue, which is Proof against so great a Share of adverse Fortune. This Reflection ought to make Kings humble, when they consider that they have nothing in them intrinsically superior to their meanest Slaves; and yet the World expects more of them than the rest of Mankind, and their Vices do infinitely more Mischief than those of the rest of their Fellow-Creatures.

Thus, divine *Selima*, I have endeavour'd to remove a Prejudice common to Royal Breasts, that they have Magnanimity as a Gift from Heaven, in which meaner Mortals are not to participate, lest it should hinder us in our Enquiry into the Original of that Cardinal Virtue; for if we suppose it a Virtue, peculiar only to Sovereignty, the Bulk of Mankind would have no Concern in the Passion, and those of that ele-

vated Dignity could not be brought either to discern it or esteem it, when they discovered it either in Reality or Appearance among their Subjects,

Magnanimity, Madam, continued the Dervise, may be defin'd a *Consciousness of real and intrinsic Excellence, exciting us to the Exercise of Virtue*. Some Philosophers * have defined it, a Fighting for Justice and Honesty, and all Mankind are agreed, that Virtue is its only Object, and that it's impossible for a vicious, corrupt, or wicked Disposition to be possessed of any Degree or Species of true Fortitude. To suppose Fortitude to be employed in Support of Vice, or inhabiting a Soul morally vicious, is a contradiction in Terms; for this Virtue is like the milky Way, a Constellation composed of an infinite Number of virtuous Passions, Habits, and Affections; every one of them so blended as to be scarce perceptible themselves to the Understanding; but by their united Lustre form that glorious Galaxy in the Soul, which shines out with such Radiancy as to surpass the Splendor of the starry Firmament, and to dazzle the Understanding as much as that Constellation does the naked Eye.

Its first Rise is a just Sense of our own Excellence, a thorough Knowledge of our Nature, our Abilities, and Infirmities; the Duty we owe the Deity, the Relation we stand in to the rest of Mankind, and a Sense of the moral Obligation we are under to promote the Happiness of that Society of which we are Members; without this Sense and Knowledge of God, ourselves and Mankind, it's impossible for any Being to be possessed of rational Fortitude.

I say, a just Sense of our own Excellence, to exclude Pride, which is over-rating ourselves and
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* The Stoicks gave this Definition of Fortitude.

our Abilities ; without such a Sense of our own natural Powers and Faculties, it's unreasonable to suppose, that we can apply them to their proper Uses ; if we have a mean Opinion of our Capacity, we are deterred from Undertakings that are difficult or intricate, and are led to low, groveling Pursuits ; if we have too high an Opinion of our Understanding, and other Qualifications, we are apt to undertake Impossibilities, or Things out of our Reach, a Foible to which may be ascribed most of the moral Evil arising from wrong Election, which we discern in the World ; for most Men, through Pride, are tempted to over-rate their Capacity and Judgment, and by that Means are hurried into a Sea of Trouble and Confusion. In a Word, the truly magnanimous Man must have a just Preception of Things, and their Relation, as they really are in Nature, and next must foresee how far they can contribute to real and lasting Happiness, that is, among the many Perceptions his Soul is capable of, must be able to make a just Election of such as are capable of producing his ultimate End, Pleasure and Happiness, suited to his Nature. A Man endowed with this Degree of moral Rectitude must conclude, that as his Nature far exceeds that of the Brute Creation, it's impossible that the same Species of Pleasure can afford him Happiness which he sees them pursue ; therefore he naturally despises the Pleasure resulting from the Gratification of the Senses, as beneath the Dignity of his Species. In his Choice then of Pleasures those of the mental Kind must be his Election, and he esteems every Action in which the Soul, the Understanding, and the Mind is not concerned, as beneath his Dignity ; of Consequence, the social Virtues must be his Study, as most fruitful of Means to afford him mental Pleasure. Thus then true Fortitude may be

measured by the Degree of Conquest a Man has obtained over his brutal Passions and Appetites, and the Proportion of universal Benevolence he is possessed of, and in this Sense all Mankind, every Individual whatever, who have their Opportunities of exerting it, may be possessed of some Share of this high-born Virtue. For there is no State so low, but a Conquest is Necessary, and may be obtained over the Passions, and Preference given in the Mind to those Pleasures which are truly mental ; for it is falsely said, that there is no Virtue without Trial, and no Merit in the subduing Affection unless we have had a Temptation to deviate from its Dictates ; in Regard that a Man may be benevolent in the highest Degree, his Soul may glow with the most ardent and unconfined social Love, and disinterested Esteem of his Species, and yet never have an Opportunity of exerting it, any more than he may have for his Strength, or any other natural Ability, though none will deny but a Man may have Strength though he should never use it ; it's true, the Exercise of the Passions shews their Degree, and without it neither we ourselves, nor any one else can, with any Certainty, judge how far they would affect us in our Actions, no more than a Man of the greatest Strength can determine without Trial the precise Weight he is able to move. We may be possessed of this amiable Virtue, and suppose ourselves actuated by it in all our Actions, yet be unable to ascertain the true Degree in which it governs us ; but unless we have it naturally, Trials, Temptations, nor any other Circumstance, could ever bring us to the Enjoyment of it ; though these might confirm us in our Opinion of it's Beauty and real Utility, and inspire us with a real Love for the Affection itself.

In fine, Madam, a Man possessed of Magnanimity, as thus generally explained, may practice it in whatever Station of Life Providence has placed him ; whether in a high or low Sphere, in Prosperity or Adversity, the Path of Fortitude is still to be pursued and esteemed : He may always have a true Notion of the Dignity of his Nature, of the real and intrinsic Excellence of his Species ; he may find Delight in pursuing such Means of Happiness, as distinguish him from the Brute Creation, or such of his own Kind as are swallowed up in Sense and Appetite : He may despise the Gratification of his irascible Nature, and gain an entire Conquest over his brutal Passions ; and find his sole Pleasure, and a real and substantial Satisfaction in the Enjoyment of mental Reflection, and exercising those Virtues which flow from universal Love and Benevolence : He may scorn the very Idea of a base and groveling Pursuit, and have no other Rule of Election but the Measure or Degree of Happiness he can confer upon the whole, or any Part of his Species : If a Man makes this the grand Criterion of his Conduct, the general Rule of his Behaviour, he is magnanimous, and possessed of Fortitude in the utmost Degree human Nature is capable of.

But, fair Sultana, permit your Slave to be more particular in his Disquisition upon this comprehensive Virtue, and give your Highness a short Prospect of it in all the various Scenes of Life.

Here, my dear *Isabella*, the good Dervise and I were interrupted by a Message from the great *Amurath*, who signified his Pleasure to be entertained in the Garden of the Seraglio by all his Slaves, among whom I was obliged to attend : But I shall have another Opportunity to hear the good Dervise upon this copious Subject, for by his last Words I understand, that he has hitherto given me only the Out-

lines of this amiable Virtue, and delineated as it were only a distant perspective View of this mental Country. How am I delighted with the Prospect, and my Soul ravished with this faint Image of the amiable Affection? My Soul rebounds with the mighty Pleasure it takes in beholding the charming Source of this imperial Passion; and yet something of Woman still remains in me, some of my first Parents Pride lurks in my Bosom, and I cannot help, in some Measure, being angry with the Dervise, for communicating the heavenly Fire to slavish Mortals, and allowing them a Right to possess divine Fortitude in Co-partnership even with the Race of the mighty *Ottomans*; it raises in me a certain Degree of Envy, to believe that Imperial *Amurath* owes no more to Nature than the meanest Slave in his Gallies; that his Body and Soul, and that of mine, have no intrinsic natural Worth above the half-informed Brute, that labours to give us Pleasure, and lives because we permit him. Sure the Dervise must be mistaken, I find something within me, and communicated to me by GOD-like *Amurath*, that cannot be matched in common Clay; but yet Reason, Truth, ineffable, triumphing Truth, gives the Lye to my Imagination, and convinces me, that the holy Man is right; that it is only Pride suggests the daring Thought, and persuades us to over-value ourselves on what we do not possess: Humility, and a candid Re-search into my Nature; the numerous Wants I have not only in common with Slaves, but Brutes, call me back to my Senses, and proclaim the Wisdom as well as the impartial Equality of distributive Providence. Stifle, my dear *Isabella*, every pride-born Thought, that royal, ancient and hereditary Female Vice; it first taught Devils to rebel, and attempt to rival the Almighty, and on Earth having possessed our first Mother brought
Sin,

Sin, Desolation, and a Myriad of deadly Woes upon
 proud Man. It appears, my dear *Isabella*, in all
 Disguises, and we cannot be too cautious of its Sug-
 gestions; even when it puts on the most comely As-
 pect, it may lead us nearest to Destruction: It has
 been, and always will be, destructive to all the Spe-
 cies; but to such as are in high Station it is most
 dangerous, because our Grandeur and worldly Cir-
 cumstances tend so much to add Fewel to the hel-
 lish Fire, therefore let us search every Corner of
 our Hearts, anatomise every Habit and Affection in
 our Souls, and chase the ugly Fiend from every Re-
 cess he may find in the human Breast. It is for
 this Reason I listen to the Opinion of the aged *Be-
 driden*, and expect from him a Charm to expel the
 Poison from my Soul. Remember his Precepts as
 you covet to inherit the ineffable Joys of Para-
 dise, and thy Mother's Benediction in her last Mo-
 ments. Adieu, my *Isabella*, thy Mother salutes
 thee with a Kiss of Love and paternal Affection.

Constantinople the 2nd Day

of the 4th Moon.

S E L I M A.

L E T T E R XXVI.

S E L I M A to I S A B E L L A.

MY dear *Isabella*, the next Conversation I had
 with the Dervise, that good old Man conti-
 nued his Discourse on Fortitude in Words to the
 following Purport.

Most sublime Sultana, we may, in taking a nea-
 rer View of this divine Virtue, make this general
 Division of it, as it respects the different Circum-
 stances

stances of the Agent, that is, as he has Occasion to exercise it, either in Prosperity or Adversity.

In Adversity this Virtue is put to Trial, in bearing the Frowns of adverse Fortune, and the Calamities incident either to the Species in general, or to our particular Station in the great System of Society. This is the Case of the young *Persian* Monarch, this is what has brought his Magnanimity to Light, and evinces us, that his Fortitude is either natural, or the Force of an acquired Habit, that has taken such deep Root in his Soul, as to hinder us from distinguishing it from an innate Affection, if there is any such in the human Heart. What is it, divine *Selima*, that can bear up this young Hero amidst such a Torrent of uncommon Woe? What Fate can arm him with that calm Serenity, that undisturbed Disposition of Mind which he enjoys, amidst the general Catastrophe of his illustrious House, and the dire Calamities of his native Country? It can be nothing but a natural, rational, and well founded Fortitude, that can work the mighty Miracle in a Mind so young, at an Age when the Tide of Blood runs high, and the Pride of Imperial Birth quickens the Sensation of the boiling Passions: When the Appetites are keen, and the Sense of Enjoyment uncloyed with Possession, his Magnanimity must be natural, and built upon no other Basis than solid Reason or Virtue, else those impetuous Torrents of Passion and Appetite would soon break down all false and artificial Fences, which Craft or Cunning could raise to controul them. What Virtues then, my most adorable Queen, can produce the wondrous Effect, to give Youth the Experience of old Age, and plant gray-haired Philosophy on beardless Years? None but such as are the chief Ingredients of divine Fortitude. The Royal Youth has early studied his own Excellence, and has found
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out, that he has an intrinsic Worth, independent of the Pomp of Empire, the gaudy Trappings of human Grandeur, or the transient Glow of sensual Enjoyment. Conscious of his Excellence, and of his real independent Worth as a Man, and that all other Enjoyments are but as a fleeting Shadow to this heavenly Pleasure, what Wonder is it, that he still bears the Mind, the Air, and indelible Characteristick of real Majesty? He can never be reduced so low as to want Subjects, he commands Myriads more nobly born than all the Race of *Adam*, while he rules his own Passions. These are the Subjects worthy of a great Monarch, and that the Itch of Power that becomes a Man, when he turns his Eyes inwardly, and contemplates his natural Powers and Faculties above the Brute Creation, and the Pleasures and unspeakable Transports his rational Soul is capable of, beyond the Bounds of their confined Instinct. What Reason has he to complain against the divine Majesty, if he had made him but the lowest of the human Race? Even in that Station, he could value himself for Happiness, which an infinite Number of Beings are not capable of; as Man, he can contemplate the infinite and adorable Perfection of the eternal Mind, and his capacious Soul can weary its ever active Faculties in the boundless Admiration of this mighty Fabrick of the Universe. He may be ravished with the infinite Wisdom that discovers itself in the Mechanism of this mundane System; the beautiful Order of the several subordinate Parts that constitute the universal Harmony; the uniform Laws that govern the whole, and unite so many jarring Elements, in carrying on the great Business of Nature. He can discover not only infinite Art, Power and Wisdom, but transcendent Goodness in all and every Part

Part of the universal System ; the Earth, the Heavens, the Sea, and all Objects subject to his Senses, proclaim their great Creator good, Goodness in the End, infinite Goodness in the Means, and ultimate Happiness to all existing Beings, the only Object of his mighty Power. The further he searches into the Recesses of Nature, and endeavours to explore her hidden Secrets, he discovers new Objects of Amazement, a new Display of Goodness, and a fresh Subject of Adoration. To a Mind then, divine *Selima*, thus employed, capable of tasting the sublime Joy resulting from such Contemplation, and justly grateful to its Creator for those Faculties, which enables it to discover that never failing Fountain of eternal Pleasure ; of how little Consequence is the Loss of all sublunary Enjoyment ? It is true, to a Soul filled with Benevolence, Love of Mankind, and Love of his Country, it must be painful to reflect, that, by the Frowns of Fortune, and the Prevalence of successful Villany, he is deprived of the Means of exerting his natural Powers and Faculties, for the Benefit of his Species, and the Good of his Native Country ; but to counterbalance this ungrateful Reflection, he has only to consider, that all things are guided by the Hand of unerring Wisdom and infinite Goodness ; that all Events, however sinister they may appear to short-sighted erring Mortals, are written in the everlasting Book of Fate, and designed to produce some future Good, some new Scene of Wonder, and fresh Motives of Adoration to the Faithful. The Thought that nothing can happen by Chance, that nothing is guided by an evil or malicious Principle, and that every Thing that is, is best, must calm our Fears, allay our Anxiety, and teach us, like true Believers, an unlimited and chearful Resignation to the predestined Decrees.

Decrees of the divine Will *. But further, Madam, the good Man, though in Adversity, has no Cause to despond, which is the Reverse of Fortitude, since he cannot charge himself with being the Cause of his Misfortunes. If the Evils that oppress him are natural, it is a Debt he owes the Species, they are the natural Consequences of his Make as a Man. If they proceed from the Malice of others, and not from wrong Elections of his own; he knows he is not answerable for their Consequences, and may feast himself with the joyful Reflection, that he has done his Duty, to the best of his Knowledge and Judgment; and that if he meets not with a Reward in this Life, he is intitled to the Reward promised by our Prophet to all faithful Mussulmen, and such as have obeyed the Precepts contained in the sacred Versicles, in that heavenly Paradise where our Delight can have no Bounds.

These Reflections, Madam, cannot only support a great King under the deepest Affliction, but are in their own Nature applicable to the Circumstances of the meanest Slave. There is no Condition of Life, which debars us the Enjoyment of these
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* The *Mahometans*, through all their Sects, embrace Predestination in its most unlimited Sense, and are no ways solicitous about reconciling that Doctrine to Free will, of which they have no Apprehension; therefore it is no Wonder, to find our Dervise alledge it as a Motive, to keep us from Despondency, under the Frowns of adverse Fortune. Upon Supposition that this Doctrine is true, the Use here made of it is very natural, and will be equally quieting, even to a Mind who acknowledges only a general Providence, since upon that Supposition they must believe, that all contingent Events, in all possible Cases, must turn out for the general Good of the universal System; and consequently of theirs, as they are a Part of the great Whole.

divine Comforts ; it is a Balm that is dispensed by the bountiful Creator to all the Sons of Men ; it is a Medicine that costs nothing, nor can be monopolized by the greatest Monarch on Earth. No Torments, no Pain, no Sickness, nor any Species of natural or moral Evil is Proof against this sovereign Antidote. It is a Shield, a Fence against all Calamity ; and a Mind thus armed might sing Hallelujahs to his great Creator amidst scorching Flames, and all the Torments the most malicious and cunning Tyrant can invent.

This, Madam, is Fortitude in Adversity, this is Magnanimity in dark Colours ; yet how amiable does it appear ? How resurgent its glorious Rays, even among the gloomy Horrors of Death and Misery ; its Radiancy is here more conspicuous, and makes it appear with greater Lustre, than in the Pomp of gaudy Prosperity ; but there is a Counterfeit of this Species of Fortitude, which by the undiscerning Multitude is often mistaken for the real Disposition ; a certain Stupidity of Nature, a dead, lifeless Calm of Temper, flowing from the Crasis of the Blood, and an Inanity of Mind : a meer Absence of Thought is frequently presumed to be the Effect of Fortitude. Though this Disposition is really the Reverse of that rational Affection, it is purely owing to the Mechanism of our Bodies, to a senseless Numbness in the Organs of Sensation, and a vicious Laziness in the mental Principles ; there is no more Beauty in such a Behaviour, than in the Effects of Opiate, a Man might as rationally take a composing Draught of that noble Medicine, and pretend, that his Stupefaction was the Effect of a moral Habit ; these heavy lumpish Constitutions have their Veins filled with narcotick Juices, and labour under the Malady of a perpetual Lethargy, both of Body and Soul. The best Criterion to judge, whether

ther that Calmness of Temper under Calamities is the Result of rational Fortitude, or purely a Constitutional Insensibility, is to observe if or not the Agent pursues rational Means to free himself from the present Pressure; if he neglects any Thing in his Power to give him Ease, or does not pursue his Schemes steadily, pointing to some certain Conclusion, and is diverted from his Pursuits by every common Disappointment; if so, we may conclude, that his seeming Calm is owing to an Error in his Frame, and not to any rational Conviction; that such a Behaviour is most consistent with his Dignity, as a Mean most conducive to his Interest, and the best suited to his present Circumstances.

There is another Species of counterfeited Fortitude, another Disposition of Mind, which assumes the outward Marks of that heroick Virtue, and yet is nothing of Kin to it. The last we mentioned proceeded from a natural Insensibility of the Organs, and a lifeless Inactivity of the virtuous Affections, supposing them existent in the Agent: But this last I am now to mention proceeds from a total Absence of all moral Sense, from an Insensibility of Conscience, and a Mind hardened in the Habit of Vice and Wickedness, and an utter Contempt, or total Ignorance of all good Affections. Such is the Fortitude discovered by Criminals, and Persons convicted of the most atrocious Crimes. We see some of these Wretches bear the Tortures of the Rack with surprising Constancy, affect Serenity in the midst of the most excruciating Torments, and look Death itself in the Face, tho' dressed in all the Pomp of judicial Horror, with Intrepidity. This by some may be mistaken for true Fortitude, or Greatness of Soul, but the Poles are not more Distant than this Disposition of Mind, and that noble Passion. These Wretches brave their Misfortunes through Pride, and

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with Intention to give the World an Opinion of their Courage, and are enabled to affect this Temper with greater Ease, as they have hardened their Conscience, and quelled its Reflections by a continued Habit of Sin and Mischief; or if they have not, (as it is scarce possible to destroy all Sense of Good in the human Mind *) their Calm is only meer Show and out-side, the interior Man is in an Uproar, all within is Horror and Confusion. But I must break off this Letter, my dear *Isabella*, I am interrupted by an unseasonable Attack of the Head-ach: These natural Evils are necessary in human Nature, to put us in Mind of Mortality; they are ordained by Providence,

* Our Dervise very judiciously observes, that it is scarce possible to contract such a Habit of Vice, as to destroy all Sense of Good, or to stifle totally the Pangs of Conscience. It has been always admitted by Moralists, to be as difficult to find a Man absolutely vicious, as one absolutely good, and therefore I am apt to ascribe some Part of the intrepid Behaviour of Criminals to some Remains of Goodness, as well as to Insensibility of Conscience; for even suppose Love of Fame is one Motive of their Suffering with seeming Serenity, that very Love of the Esteem of Mankind argues some Sense of social Virtue, tho' they take a preposterous Way to obtain it; and next we have many Instances where they have borne the most agonizing Torments, rather than become Informers against their Fellows, or betray the Secrets of their Fraternity. This argues a strong Sense of moral Justice and Integrity, and that they have set certain Bounds to their Wickedness; that there is a certain Species of Evil so black, which they cannot commit; and indeed if it is possible to suppose a Man totally lost to all Sense of moral Good, and a meer Demon in his Nature; it must be that Wretch who first tempts his Fellow Creatures to sin, and then betrays them to Punishment. This is Vice in the Abstract, and the only Notion we can form of a Demon.

dence, to keep us in continual Remembrance of our Dependance on the supreme Being, to mortify our growing Pride, by putting us in Mind of our natural Wants and Imbecillity, and how utterly uncapable we are of subsisting, without the continued Assistance of his beneficent Hand, who first breathed into us the Breath of Life, and to give us a higher Relish of the great Blessings of Health or Strength; for without these little Intervals of Sickness, Health itself would cloy our changeable Natures, and we should not be so sensible of his merciful Dispensations. Mayest thou, my Child, be always a Stranger to Sickness, but above all, mayest thou be able to read the Designs of our great Creator, when he visits us with Adversity, and profit by those Instructions he gives you in Affliction; mayest thou enure thy Mind to think of Misfortunes with Calmness and Indifference, that thou mayest be found possessed of that rational Fortitude, that heroick Magnanimity, which the good Dervise recommends, when the Day of Adversity approaches thee. Adieu,
Constantinople the 14th

Day of the 2d Moon.

S E L I M A.

L E T T E R XXVII.

S E L I M A to I S A B E L L A.

MY dear *Isabella*, the slight Indisposition I complained of in my last need not alarm you, it soon vanished, and I found it but the Effect of Vapours more than any real Disorder, a Disease that is chiefly of our own creating, a meer imaginary Ill, which passes the Skill of the Physician, and scorns

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to be regulated by the common Rules of the medical Art. What strange Creatures, my dear *Isabella*, are we Mortals, especially the Female Part of us: Our Joys, our Grievs have scarce any Foundation in Nature; our very Beings seem a meer Chimera, a Dream, a Vision, a Body of Air: We have so many imaginary Evils attending us, either sleeping or waking; that it would puzzle a Philosopher to determine, whether the Life of Women, (as we generally are) is more real or visionary. It's certain that those Evils arising from a depraved imagination are more numerous, and in some Degree more tormenting, than most natural Evils incident to the human Body; but if we had a just Sense of the Dignity of our Natures, and were truly solicitous to employ these ample Powers and natural Faculties, with which we are endued, to their proper Uses, we should not have Time to think of, or create to ourselves those visionary Ills, which haunt the Lazy and Indolent, and bring upon them that Languor of Mind, and Stupidity of Thought, which degenerates into Spleen and Vapours. But not to detain thee from the wise Discourse of the Dervise, he proceeded as follows. This, sublime *Sultana*, is one of the general Divisions of Fortitude, that Branch of it which is practised in Adversity. Your Slave shall next make a Tour through the prosperous World; we have seen it shining through dark Misery; let us view it in the Splendor of a Court, amidst the Acclamations of a gaping Multitude, a Sphere of Life where Virtue meets with the greatest Difficulties, and the most numerous Crowd of powerful Enemies without.

In the last Scene Fortitude had but to conquer our selves, the inward Enemies, but now she has to deal with those that are without; in Adversity we are sometimes obliged to practise Virtue out of Necessity,

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we must put the best Face on Things they can bear, since we cannot better them, and we may endeavour to get the better of our Passions, when we have nothing wherewithal to gratify them ; but in Prosperity, when the Appetites are keen, and fired with the high Relish of present Enjoyment, when each Passion sues to be employed in the grand Business of Pleasure, and offers generously to contribute its Quota, to encrease the Sum of our Happiness ; when we have it in our Power, by the Force of Omnipotent Money, to employ them all, then the Conquest is truly noble ; then true Magnanimity is in its Zenith of Glory : When I can be temperate in the Midst of Affluence, chaste in the Heat of boiling Blood, and Objects still in View ; when I can curb the Insolence of Power, when backed with Legions, and cloath my self with Modesty, amidst Acclamations of Millions of Subjects made happy by my Wisdom ; then, and not till then, I can be said to possess real Fortitude.

This, Madam, is the general Mark of Heroism in Prosperity : but we must now consider it under some other Divisions. We may distinguish it into several Kinds, according to the different Situation of the Agent ; first we are to view it in civil but active Life, next in a military Capacity, then in a philosophick Dress, and last of all, as it mixes itself with the common Concerns of the Bulk of Mankind ; but first of all let me premise, that, in whatever Station of Life we are to view it, next to the Government and Moderation of all the Passions in general *, and the Suppression of all vi-

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* Here the Dervise would insinuate, that Excess, even in the most virtuous Affections, is opposite to the Nature of Magnanimity ; and in this he is certainly con-

cious Habits whatever, Magnanimity consists in a judicious Application of our natural Faculties to their proper Uses, and in the Pursuit of those Measures, that are most likely to conduce to the great Happiness of Society : For it is impossible to suppose, that we can have a just Sense of our own Worth, or a true Understanding of our Abilities, if we do not conceive, that they were bestowed for some End, for some wise Purpose, in forwarding our own Happiness, and that of the general System. These Powers we must know are designed to be drawn out into Action, and properly applied ; Virtue can never consist in unactive Indolence, or mere Speculation of what is fitting, consequently the true magnanimous Spirit must display his Fortitude in his Election of such Objects of his Power, as are of most general and extensive Good ; he must prefer publick Affection to private Friendship, and the Happiness of a whole Community, to the Interest of a smaller Number, and proportion his Favours to the Circumstances and Exigencies of

sistent with Reason, for we see, that the Excess of the greatest Virtue, even those that are called cardinal, degenerates at least into Weakness, if not into Vice. Too great Benevolence dwindles into Womanish Pity, checks the natural Course of Justice, and disables the Agent from many Acts really good, because they carry the Air of Severity or Harshness to a few ; Courage, when carried into Extremes, degenerates into Temerity, and often provokes to Cruelty, and, generally speaking, hurries the Possessor into Measures, if not destructive, at least dangerous to his Peace, for want of due Consideration : In a Word, all Extremes are vicious ; and the Boundaries of Good and Evil are so near one another, that but a Line divides them. The golden Mean is what all ought to aim at, and what our Dervise chiefly inculcates in the Government of the Passions.

of Parties, and his own Abilities, avoiding Excess or Extream in all his Actions. But to proceed to our last general Division of prosperous Fortitude.

A Person situate in high Life, and possessed of Abilities to serve the Publick, in the Management of publick Affairs, displays his Fortitude when he discharges the Duties of his Function, in Matters of Difficulty and Danger, as well, and with as great Chearfulness, as in a dead Calm of State. There are Numbers of People who love to be Statesmen, when Success seems to attend on publick Affairs, and every thing carries a prosperous Aspect; but when Storms, and political Tempests arise, when Trouble, Faction, and Discord disturb the publick Tranquillity, then they sneak off, and leave the Helm to the more hardy, as Rats are said, by Instinct, to leave a sinking Ship; but this betrays a dastardly, selfish, groveling Spirit. The truly magnanimous Soul chuses such Scenes to act in, he knows a meer Bungler may guide the Ship of State in a Calm, but that it requires a skilful Pilot to conduct her in a Hurricane; then, he exposes himself with Pleasure, without any other Hopes of Reward, but the Pleasure of reflecting, that he has served his Country in a Time of publick Calamity: Such a Man, and at such Seasons, must be above the Effects of Calumny, and have an utter Contempt of publick Fame.

In a Time of publick Distress, the Generality of the People are peevish in their Dispositions, their Misfortunes sour their Tempers; and as they are incapable of tracing their Calamities to their natural Source, they are apt to snarl at their Governors, and impute every Thing that happens to their Treachery or Mismanagement. The very Means their Rulers take to free them of their Fears and Anxieties naturally produce Aversion;
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publick Troubles increase publick Expence ; this creates new Taxes and Impositions. However necessary these are in themselves, yet the People are not in a Humour (if they were capable) of discerning the Utility and Expediency of such Measures ; therefore they quarrel with their Governors as the Patient does at a Physician or Surgeon, who gives them Pain to procure them future Ease. Those then at the Helm in such ticklish Times must have wrought themselves up to a thorough Contempt of publick Defamation ; they must wrap themselves up in the Consciousness of their own Innocence, and the Approbation of their own Judgment and Conscience. This requires a large Degree of Fortitude, for as much as the Love of Fame is natural, and, when pursued by honest Means, the most laudable Ambition that fires the Human Soul. Now, to conquer this Passion, and court Hatred instead of Love, Infamy, Reproach and Calumny instead of merited Fame, requires a superlative Degree of Benevolence ; for nothing but that amiable Passion, ingrafted with Fortitude, can support a Mind under such untoward Circumstances ; but the magnanimous Man, as he knows his own Abilities, and has not overvalued them, must be morally certain, that he has chosen such Measures as in the End will conduce to the Happiness of the People, and consequently, when the Scene comes to its final Catastrophe, that his Glory must shine with greater Lustre, and that even the Herd, who only judge by their present Feeling, will make him ample Amends for all their unreasonable Reproaches ; this Reflection enables him to pursue his Measures with Steadiness and Alacrity, always preferring the publick Interest and Honour to his own private Fame and Satisfaction. This obliges the real wise Man to allow
himself

himself for some time even to be esteemed a Coward, a Villain, a Traitor, when those Actions, which give Ground to these Surmises, are productive of the publick Good; not that the Man of Fortitude and true publick Spirit is obliged to make free with Honesty, on any Occasion, or to merit in Reality these odious Epithets to serve his Country; but that he is not to shun such Actions as are in themselves truly virtuous, because the short-sighted Vulgar, or such as are ignorant of the Springs of Action, may be led to put that malicious Construction upon them.

What, Madam, your Slave has said upon this Species of civil Fortitude may be applied to Cases in less elevated Life, and serve as a Criterion to judge of true Fortitude almost in every Circumstance; but we shall view this amiable Passion in the Field, a Scene where the Generality of Mankind expect Fortitude to exist in a particular Manner, and in some Measure consider that as its proper Province; but I have made it appear to your Highness, that this extensive Virtue is as necessary in the Cabinet, as in the Field, and may be exercised with much greater Advantage to the Society in the former; and you may understand from the Sequel, that military Fortitude may be much easier counterfeited, than any other Species of that Virtue.

Courage is the chief Ingredient of this Kind of Magnanimity, which, if real, proceeds from the same Motives we have been treating of in civil Fortitude, that is, true Courage is rational, and proceeds from a just Notion of our own Powers, and a proper Discernment of the best Uses to which our natural Abilities may be applied, and a clear Perception of the Nature and Fitness of Things; consequently, when a Man of this Stamp

is to make his Election of any two or more Actions, he considers what his Abilities are, if or not he is naturally capable of executing any of them, which of them is most conducive to the proposed End, which must always bear an equal Proportion to the Danger run. Thus, if he considers, that the Thing proposed cannot be executed without exposing his Life to the most imminent Danger, and that the Good accruing to the Publick is superior to his private Loss, he generously and undauntedly risks his Person, but no further than the Duties of his Place require; one Step further is Temerity, and one Degree less is Cowardice; but the Medium is true rational Courage or military Fortitude. Here I would be understood to mean, that an utter Contempt of Death, or risking one's Person, without honest and reasonable Motives, has nothing of true Fortitude in it, but that the truly courageous Man must be convinced that the Cause he engages in is strictly virtuous; he must know the Value of the End proposed, and the just Worth of his own Life, which I have elsewhere expressed, by understanding the Nature and Fitness of Things, that he may be able to judge if they are to be opposed to one another. This deliberating is far from deserving the Name of Fear or Cowardice, but is rational Magnanimity, such as Man only can boast of; all beyond this is brutal Fierceness, and the Effect of meer Mechanism; and without we suppose this Deliberation to precede every Action, we must admit, that the Agent acts by meer Impulse, and that there is nothing moral in the Action.

It was of this Species of Courage, without rational Motives, the late *Charles* of Sweden was possess'd: That mad Monarch never considered the Justice of his Cause; if there was Danger in the Under-

Undertaking, that was sufficient Motive to him to risque his own Life, and that of his too loyal Subjects. He attempted Things against all moral Probability, and plunged himself into Danger, where the End was dishonourable and impossible, and the Means every Way as irrational; as for Instance, his mad Behaviour at *Bender*; he would attempt to stay in the Dominions of the Port, in Spite of the Sultan, contrary to all the Laws of Hospitality and Gratitude; and to effect this End, opposed his Person, and a few Domesticks, against an Army of regular Troops. This indeed displayed an utter Contempt of Death, but had not one Ingredient of true Fortitude; his Horse was as capable of such Courage as he, and much less to be blamed for attempting it, as he is not supposed endued with Reason and Judgment, to discern the Nature and Fitness of Things.

However, this Kind of Courage is admired by the gaping Multitude, who cannot discern its ugly Source; for the chief Ingredients of this Courage are Anger and Pride: The Passion of Anger sets their Blood in a Ferment, drives the finer Spirits up to the Brain, and by their Hurry disables the Soul from Perception of Danger, or Reflection on Causes and Consequences; and she has no Choice left, but to follow the Dictates of Revenge. Those that are acquainted with Mankind may easily discover, that far the greatest Part of what is ascribed to Courage is owing to this blind headstrong Passion, Anger; for whenever they discover any Signs of Courage, their blood boils over, it flashes in their Faces, and they act without the least Sign of Rationality. Pride may likewise help us to get the better of our Fears of Death, and hurry us to Acts of Desperation. Here, among the Christian Infidels, the Name of Coward is applied to any
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who will not punish with Death such as give the slightest Affront ; and it is common with these Barbarians, to go in calm Blood to cut one another's Throats, out of Pride of being esteemed brave, or Fear of being accounted Cowards ; they value that Kind of Fame more than their Lives, but the faithful Mussulmen have a better Notion of true Courage, they know the Value of Life, and that their Country has a greater Right to dispose of it than they ; and that, as it is not their own, it is an Act of Injustice, to throw away what another has an Interest in, without their Consent.

Habit begets a Kind of Courage, but it is of the Bastard Sort, and that is what most military Men are possessed of : By being often exposed to Danger, it becomes habitual to them, and the Fear of Death by Degrees wears off. They have been so often in Battle, and come off, if not unhurt, at least with Life, that they really do not apprehend the Danger to be so great, as it really is ; and therefore, every fresh Engagement rush on with greater Alacrity ; and this makes Veterans so much the more preferable to new-raised Troops ; for let the greatest General on Earth speak his Mind freely, and he must own, that the first Time he went into Battle, he found his Blood run chill, and that it was either Pride, or these other rational Motives I have mentioned, which hindered him from running away : Nature starts at Death, and abhors Annihilation ; but that Horror, as it is at first partly mechanical, wears off by Degrees, as the Objects of Death by Custom become more familiar ; but a Man running up to the Mouth of a Cannon without Fear, or by the Help of this habitual Courage, has no Claim to Fortitude, he faces Danger, because he does not apprehend it, and where it is not seen or valued in its real Proportion,

portion, it is the same Thing as if it did not exist at all; and for this Reason, even what is called natural or constitutional Courage has no Kindred to Fortitude, since it proceeds from a fiery hot Disposition, the Mechanism of the Body, and Crasis of the Fluids, and is chiefly produced by Anger, and a Predominancy of Choler in their Disposition. Acts resulting from this Kind of Courage have nothing moral in them, the Agent is actuated by meer Impulse, and is no more than a Machine set in Motion, by the Action of outward Objects upon the Mass of Blood: Of Kin to this is artificial Courage, raised by spirituous Liquors, and Opiate, the Effects of which are so often seen upon our common Soldiers. This is no more to be esteemed Courage, than the Reveries of a Man in his Sleep are to be accounted Wisdom; and yet these three last Kinds of Courage I have mentioned, *viz.* habitual, constitutional, and artificial Courage, make up the Sum of military Courage, so much esteemed among the Vulgar; and we can rarely meet with, (even among the great Commanders) any Species of true rational Fortitude, otherwise we would not find such unnatural and unjust Wars prosecuted with so much Cruelty and Inhumanity, as at present subsist in the World.

Having done, Madam, with military Fortitude, I shall only add, that this great Virtue may be practised in a Cell, in a Desert, at least perfectly removed from the Bustle and Hurry of the active World; as when a Man addict's himself to the Study of Philosophy, with a Design to improve Mankind, and make Discoveries for the Good of Society. To this Class of Men the World owes its greatest Heroes, those Law-givers, who have polished us into civil Societies; but it is always to be supposed, that such Men are not to secrete them-

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selves from the World, when their Abilities are necessary in active Life; they are not to chuse that retired Post, unless the Publick is supplied with Men of equal Abilities, or can easily dispense with their Attendance.

As for Fortitude in low Life, it may be discovered by a Man's applying himself to such Actions within his Sphere, as are of general Use, in Preference to others of a more private Concern; and, in a Word, the truly honest Man, in whatever Station of Life he is, may be possessed of this amiable Virtue; and, when possessed of it, may be said to be virtuous in the Abstract.

Here, my dear *Isabella*, the good Dervise ended his Discourse upon Fortitude. May'st thou, my dear Child, profit by the good old Man's Instructions; may they delight thy Heart like the pure Stream that runs through the Gardens of Paradise, and may the Practice of those Virtues make thee happy here, and at last purchase thee a Place in those delightful Mansions of eternal Bliss. Adieu my *Isabella*. Pray for thy Mother,
Constantinople the 28th Day
of the 3^d Moon.

SELIMA.

L E T T E R XXVIII.

SELIMA to ISABELLA.

AS the Water flows clear and regular from the delicious Fountain, so does the sweet Stream of Knowledge issue from the Tongue of the devout *Bedriddin*; my Heart is fill'd with Gratitude, and my Soul exults with Joy towards the
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supreme Being, for being pleased to communicate some Share of the divine Attribute of Wisdom, lovely Wisdom, by the Lips of this good Man. With what a religious Zeal, with what an honest Fervency has he not attended to our Instruction? Has not the Sun-shine of his Understanding, in some Measure, dissipated the Clouds, which heretofore enveloped the eternal and unalterable Truths of natural Religion? With what Perspicuity and Integrity has he not taught us, that all our moral Obligations flow from our Knowledge of, and our Dependance on, the one infinite, wise and good God; and that even Virtue has no other moral Beauty, besides Self-Preservation, but the faint Resemblance of some of his divine Attributes? We can now plainly discover in what the Defects of the ancient Philosophy consisted, though the practising its Rules has been aggrandized as the highest Pitch of human Perfection; yet we don't find in History, that it ever assisted one of its Followers to bear a Life of good or bad Fortune decently or like Men. I am satisfied now, that it arose from the Insufficiency of their Doctrines, to give them adequate Notions of the Wisdom and Power of the supreme Being; 'tis no Doubt, as the wise Dervise observes, to the Want of such Notions, that we may ascribe that Imprudence, Injustice and Cowardise, which betray themselves in most of the Actions among the Generality of Mankind; these, and the Remedies against them, have been examined under their particular Heads. The Dervise says, that many Moralists have set up a fourth original and cardinal Virtue, which they call Temperance or Moderation; and that if this Term be taken in the largest and most unconfined Sense of the Word, it is no other than an Idea compounded of all the other Virtues: If we apprehend it in

Light, it may be of some Use, by assisting us to carry into Execution such Precepts of the other Virtues as we already know. This, at first Sight, may appear an Office of some Difficulty. But great Sultana, says he, the Method is short and easy, 'tis only considering without Prejudice or Passion what prudent, just, or brave Men have done, or would do on the like Occasion. This Manner of proceeding would moderate our Actions, and prevent us from lapsing into Extreame, either on the one Side, or on the other; it must correct Suspicion and Credulity into Prudence, Severity and Negligence into Justice, and Rashness or Cowardise into true Courage; for all lawful and commendable Actions are temperate. Moderation considered in a restrained Sense, can only be conceived as a puiſne and inconsiderable Virtue; the most that can be said for it is, that the other Virtues teach and inform this to recapitulate only. The Object of restricted Temperance is the managing and governing our natural Affections and Appetites, by the Principles of right Reason; and do not all the other Virtues do us the like good Offices? If the sublime Descendants of the mighty *Ottoman* had not been prudent, just and brave, moderating their Affections and Appetites, (if it is possible, as I don't suppose it is) without the Assistance of other Virtues, all their boasted Excellencies would, I doubt, make but a sorry Figure to Day. The golden Mediocrity, so much recommended by all the Charms of Poetry, and Power of Eloquence, is no more than another Name for Temperance. It is not possible, that the Case of an unfortunate or prosperous Man can be so stated, as that every Difficulty may not be solved, without having Recourse to this Moderation for our Answer. If this Word be applied to Pleasure, and the

the governing ourselves in the Pursuit of it, I am afraid its Advocates will again find, that they teach nothing which has not been taught before. Pleasure or Pain are of two Kinds, mental or corporeal. If our Pleasure be corporeal, Prudence and Justice to our selves will oblige us to restrain it within the Bounds of Reason, and Magnanimity prescribes the like Deportment in the severest Pain. If your sublime Highness will be at the Trouble of measuring any Case of mental Pleasure or Pain by this Standard, I am persuaded, that you will find the preceding Rule to hold good; and that you will be of Opinion with me, that the Doctrine of Moderation is of no other Use, than a general Term to comprehend the other Virtues. I am sensible, divine *Selima*, continued he, that the most refined Reasonings of Mankind are as liable to Error, as they are subject to Misinterpretation: On this Account, I do not pretend, that my Precepts are infallible Guides, towards the Attainment of Happiness, the ultimate End of all our Beings; no, Madam, I speak of them only as the probable Means, and must freely own, that the Plan of moral Œconomy, prescribed by JESUS the holy Son of *Mary*, is superior to every Thing human, and can certainly boast of as strong a Title to the Spirit and Finger of the one God, as the immaculate Oracles of our great Prophet. As it is in Behalf of Truth, I shall make no scruple to put into your Hands the Book of the History of the Life, Precepts, and Doctrines of the Son of *Mary*, together with the Writings of some of his pious Followers: Thy faithful Slave, divine *Selima*, will return, at thy imperial Command, to explain his Laws, which were revered and admired, even by our great Prophet. Thus finished, my dear *Isabella*, the holy Dervise. This last Hint

has awakened my Curiosity ; and I am determined, on thy Account, to send again for this good Man, when Time and thy sublime Father will permit, to unravel the seeming Absurdities of the *Nazarene* Sect. May the Soul of our great Prophet enlighten thy Heart and cherish thy Understanding. Farewell.

Constantinople the 4th

Day of the 12th Moon.

S E L I M A.

L E T T E R XXIX.

S E L I M A to I S A B E L L A.

MY dear *Selima*, after the Dervise had finished his Discourse upon our Conduct in Life, he entertained me with some general Opinions of the Ancients on that Subject, and casually mentioned *Cebes* the wise *Theban*, as one who, in an allegorical Stile, had given the most beautiful Picture of human Nature: The Character he gave of this Moralist raised my Curiosity to see some of his Writings; and the good *Bedriddin* furnished me with a Translation of one of his most noted Allegories, which I send you. The Author takes, for the Basis of his Fable, a supposed Picture in the Porch of the Temple of *Saturn*, and takes the Opportunity to explain the Hieroglyphicks contained in it to some curious Strangers, who are in the Fable supposed to relate that Conversation, and is as follows.

Amidst innumerable Offerings consecrated in the Temple of *Saturn*, though all were very wonderful in their Kind, yet one above the rest seemed to have something singularly curious, which was a mytho-

mythological Picture, hung over the Porch, whose strange Figures, so very much out of common Character, left us wearying ourselves with Conjecture what Emblems were shadowed under such Representations, exhibited by a Piece of so grotesque and extraordinary a Nature.

What seemed at first View to have been either a City or a Camp, appeared upon stricter Enquiry a fine Area, containing two Courts; one considerably larger than the other. At the Gate of the Area was a vast Congress of People; within which was assembled a great Company of Women: A venerable old Man stood at the Entrance of the first Portal, who, by his Countenance and Deportment, seemed straining with Vehemence, as if he prescribed some necessary Rules to be observed by the Multitudes that crowded in. Being a long Time at a Stand about the Design of the Fable, a grave, elderly Man, who perceived how we were puzzled, with an ingenious Air addressed himself to us. Gentlemen, says he, I understand you are Strangers, and consequently unacquainted with the decyphering a Picture so artificially complicated with great Variety of Invention; nor is it to be wondered that Strangers should look upon it as a whimsical Fancy, since so very few, even of the Natives of the Place, are capable of explaining the true Dignity of its Aim. This Groop I shall observe to you was not erected at the publick Charge; it is the Donation of a certain Person, who, upon his Travels some Years since, visited our City, and by his Discourse and Behaviour seemed to be a Disciple of *Pythagoras* and *Parmenides*, a Man of immense Erudition, endued with noble Sentiments, and upon all Occasions gave the highest Instances of Humanity: It is to his Greatness of Soul, and true Strain of Piety, we stand indebted for this costly Structure,
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and myſtical Piece of Painting, both dedicated by him to *Saturn*. Sir, ſaid I, was this Gentleman of your Acquaintance? I was one of thoſe that held him in the higheſt Eſteem, and was frequently admitted to the Honour of his Converſation, which never failed being accompanied with uncommon Improvement. Though he was then but in an early Period of Life, yet, by a Sort of Miracle, he excelled in bold, maſculine Expreſſions, as well as Strength of Argument, far above what could be expected from his Age; and in his expounding the emblematical Figures in this Piece, he always treated them with wonderful Concifenefs, Accuracy and Perſpicuity. If you are entirely at Leiſure, Sir, you will lay us under the higheſt Obligation in giving us a Diſſertation upon the main Deſign of a Fable we are ſo earneſtly deſirous to be inſtructed in. He answered with great Civility, that he was abſolutely at our Diſpoſal, but was under ſome Apprehenſion, leſt by unfolding the Myſtery we ſhould unwarily incur a Danger we could not foreſee. What Danger, pray Sir, can poſſibly enſue to us, relative to your informing ſo natural a Curioſity? He answered, that, by a cloſe and ſerious Attention to his Explication of this abſtruſe Myſtery, we would have our Mind and Underſtanding enlightened, and that Wiſdom and Happineſs would unexpectedly flow in upon us; but, on the other Hand, if we regarded his Diſcourſe as mere Whim and Romance, our Unbelief would become its own Punishment, and we be turned into a moſt ſplenetic, poſitive, dogmatick, ill-natured Set of ſtupid Ignorants, a Curſe to ourſelves, and a Plague to the reſt of the World; for the explaining this Piece of Mythology is no leſs hazardous to the Hearers, than the endeavouring to expound the *Sphynx's* Riddle was formerly; which, though *Oedi-*
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pus was lucky enough to succeed in, yet all that went before him perished in the unsuccessful Undertaking. The present Case is pretty much of a parallel Nature, nor less fatal in its Consequence; Folly being a Sort of *Sphynx* to Mankind in general, and affords but an obscure Intimation of what is good or bad for us, or what is simply indifferent, and that signifies little either one Way or the other. The Man who is thus hood-winked by Folly can never discover the Fallacy of his Desires, nor be able to fix them on those Objects where they ought to be preferably placed; and though the Consequence of Folly will not be immediately perceived, yet it will most assuredly work its Effects by slow Degrees, and become an inseparable Accident, so blended with his very Essence and Being, that it is no more to be shaken off than a Malefactor under Sentence of Death can rid himself of the Dread of the approaching Hour of his Execution, which presents itself in every Thought, and makes him die a thousand Times over and over: But when Folly is stripped of her specious Mask, she is then destructive of herself, and her Power declines as fast as the Absurdity appears; while the Person, who is so wise as to discover the Counterfeit, is raised above the Assaults of Fortune, and finds an uninterrupted Series of Happiness in his own Breast, which never ceases but with Life. I therefore most earnestly entreat, that you will awaken your Mind, and keep your Attention on the Stretch with such Assiduity and Perseverance, that not a Tittle may escape your Observation. O Heaven! what Impatience have you excited in us to be initiated into those wonderful Mysteries that are almost incredible! You will be convinced in the Course of the Conversation, that they very justly lay Claim to the most exalted Opinion you could possibly frame of them:

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It is a Thing of so very extraordinary a Nature, that we think even a Moment's Delay too long until we imbibe those salutary Instructions, and establish them in our Memories like Oracles. And as you have been pleased to assure us of an over-balance of Happiness to reward our most serious Attention, we shall be all Ears, nor venture to risque so fair a Prospect in Exchange for the fatal Consequence of so stupid a Neglect of such an inestimable Entertainment: Therefore I promise, in the Name of us all, to stand upon our Guard, and arm ourselves with determined Resolution, and all the Alacrity imaginable.

Upon this he pointed to the Picture with his Cane, and said, you are to understand, that by this Inclosure Life is signified, or a Stage upon which Mortals act their several Parts as Players in the Theatre. The Crowd jostling for Entrance at the Gate are the People that are just coming into the World; and the old Man exalted upon an Eminence, with a Paper in one Hand, and the other extended in a Posture of Direction, is the common Genius of Mankind: This super-intending Spirit pours out his salutary Instructions, and sage Admonitions upon the never-ceasing Multitudes as they enter, thundering perpetually in their Ears those necessary Rules by which they are to conduct themselves through this Journey of Life, pointing out which Road they are to pursue if they would incline to lead a Life of Happiness on their Journey, and arrive in Safety at the End on't. I interrupted him here by an Enquiry of the particular Method he took to prescribe the great Lines of their Duty, and what certain Directions he laid down for the Government and Œconomy of Life, and how they were to manage themselves in the various Occurrences, and several Circumstances so changeable and transitory :

tory: Don't you see, says he, by the Gate where the Crowd goes in, a Woman sitting in a lolling Posture in an armed Chair, set off with all the Vanity and Pageantry of fine Cloaths, and carrying somewhat of a Mien of Quality in her Face? I see her with a Glass in her Hand: Pray who is she? That is *Imposture*, that bubbles the World in a great Measure out of their Understanding, by disabling Men from distinguishing Appearances from Truth. Which Way does she compass her Ends? She solicits and attacks all who pass by her, presenting them with a Nostrum of her own Composition, which has a different Effect proportionable to the Constitution that takes it. What Sort of Materials is this Draught made of? The principal Ingredients are positive *Ignorance* and *Error*. After this blessed Potion is swallowed down, what Condition does it put their Affairs in? They travel into Life with the utmost Hurry and Precipitation. What! does every Body of Necessity drink of this infatuating Liquor? Every Body takes a Glass at their first setting out in the Morning, but all don't take Brimmers; some drink more, and some less, which is the sole Reason why Ignorance and Error have more or less Force upon the Minds of different Persons. I must farther inform you of those forward Prostitutes, ranged within the Gate, who, though so very different from each other in their Ornaments and Persons, yet all those Harlots, you may readily perceive upon a superficial View, have the same fantastical Appearance, affected Archness of Look, and bold, impudent Air of their Profession: Their Names are *Opinion*, *Passion*, and *Pleasure*. These wanton Wenches frisk about the Crowd that enter, and tender their Service with the most engaging Complaisance, 'till their officious Courtesies bind their Slaves in Chains, who are dragged about in Triumph ever after: A few per-
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haps are promoted to Fortune, but these bear no Proportion to those who miscarry in the Enterprize. O Heavens! what a bitter Cup must Mortals drink of! still travelling on without knowing to what Place the Road will bring them, or the infinite Difficulties they have to encounter by the Way. Thus stands the Case, and there is no contesting the Point; and yet all these Ladies give the strongest Assurances of laying down before them the best Rules they can go by, and rendering Life as compleatly happy in all its Circumstances as they themselves could wish; but those unthinking Fools having drank too deep in *Imposture's* Glass, grow addle-headed, neither considering what they are, nor where they are, whilst Time hurries off apace, and they subsist upon Chance, letting those Advantages slip by them which Fortune threw in their Way.

Thus they continue rambling about at a senseless, giddy Rate, and fancy they are mightily employed, when they are running out of themselves through the whole Course of their Lives, which has been a mere Dream and a Bubble, and leaves them nothing in the End to grasp at but Darkness and absolute Despair. Do pray, see how those Wantons fool those that came in first, and ride them at Will, 'till they fall into all the Weakness and Follies of *Ignorance*. But pray, what blind, distracted Woman is that, who stands upon a round Stone like a Globe? That is *Fortune*, replies our sage Monitor, who has neither Eyes nor Ears, and is stark staring mad. She ranges through every Corner of the Earth, and scatters her Favours indiscriminately, and with a wasteful Hand: As she never acts by the Rule of Reason, all her Motions are transitory and various; she is here this Moment, and gone the next, successively raising and depressing the Spirits of unthinking Mortals: One Man's Misfortunes is still turned
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into another's Advantage ; her constant Generosity, running round in a Circle, is such a Gift as will always admit of a Resumption. With a most violent Air of Arbitrariness, and a furious, tyrannick Countenance, she suddenly recalls her Bounties to bestow them upon new Favourites, who must quickly undergo the same Change, for Inconstancy is her only Pleasure : The Pedestal being round that she stands upon is a perfect Emblem of her Instability, and shews how vain and transitory a Thing Fortune is, and that there is no depending on her Liberalities, which are constantly rolling from one to another : Her Smiles and Promises are so palliated, and disguised by a counterfeit Mask of Sincerity, that Men are apt to imagine them genuine and invariable, 'till by fatal Experience they find the inveigling Jilt appears in all her natural Colours, and that she only gives the highest Expectations to render the Disappointment the more insupportable. Here I desired to know who the Crowd were, and what drew such infinite Multitudes about her, for she was hemmed round on every Side by a strange Set of People, who all seemed teasing her so earnestly, as if no other Object was worth their Thoughts, and that she had solely engrossed them all. To this I was answered, that these were People for the most Part of Libertine Principles, all driving at one Point in their unwearied Application to Fortune, and fatiguing her with their indiscreet Importunities for a Share of those Liberalities which she so profusely threw away. But how comes it to pass, says I, that they appear so differently affected in their Countenances, some of them are quite wild with Transport, and all in an Ecstasy, whilst others are as much cast down and dejected, complaining of their Destiny, remonstrating against
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Heaven, and wringing their Hands in a forlorn Despair? Those, says my Instructor, who seem so highly elevated, have succeeded in their Addresses to this Lady, and are her present Minions, who pay her the greatest Compliments, give her the Appellation of Good, build Temples to her Name, and worship her as a Divinity: But on the other Hand, the unhappy Wretches discarded her Favour, and dispossessed of her former Grants, these all rail at and abuse her with the basest Scurrility, and stigmatize her with the Title of Bad Fortune. What are those high Advantages she has in her Power to confer, that dispose Men so entirely to her sovereign Will and Pleasure, that an absolute Breach is immediately made in all their Satisfactions if Fortune denies a Smile? In the general Opinion of the World, Wealth, Fame, Birth, Children, Principalities, imperial Power, and many other Things in the same Class are the wonderful Bounties of Fortune, which Mortals vainly imagine sovereign Blessings, and that they bring with them such an over-balance of Felicity, that none of the common Accidents of Life can possibly countervail. O ye immortal Powers, cry'd I! are not these choice Blessings with a Vengeance? As to that, replies our Instructor, we shall make it the Subject of a future Inquiry, which would be here too prolix and inconsistent with our present Design: Let us therefore pursue the Thread of our Story, in which I shall endeavour to explain the Fable. To this our Assent was immediately given.

Do you see, continues the Gentleman, that the Passage through this Gate, by an easy Ascent, leads into the second Court, and that there are several Women with those artificial Ornaments peculiar to Harlots, standing at the Portal? I see them very plainly: These are Lewdness, Luxury, Flattery,
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and Covetousness. What is the Meaning that they stand here staring upon those that enter with such earnest Looks? To spy out who are the Favourites of Fortune, who are easy to be distinguished, to those they immediately make up, seeming in the highest Transports, they caress them with the tenderest Endearments, and pour out a Deluge of Compliments, extorted by that pure Merit which at first Sight they can so evidently discern in them; then, in the most obliging Manner, beg that they will take up with an Apartment in their Habitations, where all will be their humble Servants, studious to oblige them, and render Life as easy and satisfactory as their Hearts could wish. Those who are wonderfully taken with this polite Behaviour, and flatter themselves that they are to feast upon Delicacies for evermore, without farther Consideration are gain'd over to Libertinism, and are highly delighted with their imaginary Happiness for some small Time: But a little Experience evinces them, that there is nothing of real or solid Pleasure to be found here; that their Invitation was palliated by a counterfeit Mark of Sincerity; that the Entertainment was nothing but a visionary Cheat; and that they have been mere Bubbles and Dupes to their mercenary selfish Designs. The Motives of Complaint are undoubtedly just, but the Provocation has no better Expedient than this, that after they have spent all these Bounties of Fortune in Riot and Debauchery, that they are under an unavoidable Necessity to serve those very Women who ruin'd them; and all their Indignities and Insults, so mortifying to a generous Spirit, must be swallowed and digested, without daring to shew the least Resentment upon the highest Provocation. They must submit to the most servile Drudgery, nor stick at any Villainy;

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they must turn common Cheats, Pick-pockets, break their Trust, perjure themselves, or commit even Sacrilege, and rob the Gods if Occasion serves: And thus they continue in one Course of Impiety and Wickedness 'till they are openly detected, and delivered over to publick Justice. Pray what is the Punishment assign'd in this Case? You may perceive a little Door opening into a narrow Dungeon, where are several dirty loathsome Creatures all in Tatters: She with the Whip in her Hand is called Discipline, she with her Head crouch'd betwixt her Knees is Grief, and she that tears her Hair up by the Roots is Pain. But pray, says I, who is that deformed, ill looking Skeleton of a Fellow, without so much as one Rag to cover his Nakedness, and exactly tallying with him that equivalent Female Figure, who, if one might guess by her Beauty, may very well pass for his Sister? You have hit upon their Affinity exactly: He is complaining Sorrow, and she forlorn Despair. To these blessed Comforters those rake-helly Spend-thrifts are delivered, where they are mortified indeed to some Purpose, and after they have passed through this probationary Course of Discipline, they are transmitted to a Prison even worse than the former, where the last Dregs of an unhappy Life is spun out in Variety of Wretchedness, unless by a seasonable Repentance they manifest an Abhorrence for their past Follies, and promise a steady Adherence to the Rules of Reason and Wisdom for the future, as the only Guides and Directors to all true Purposes and Significancy of Life. If Fortune should haply send this Lady to any of these miserable Wretches, she strait knocks off his Shackles, releases him from Confinement, and furnishes him with a new Set of Notions and Desires, which open the Spring of
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true Knowledge, and chalks out the Road to that true Felicity which no Contingencies can disturb. When Men have thus set out, they must beware lest they be pick'd up on the Way by pretended Learning, which borders so near upon the true, that though they are widely different, and Things quite separate in their Nature, yet are the Limits not easily distinguished, and very often in Search of true Knowledge Men get within the Verge of Sophistry, and vain pretended Learning, so that the Direction is not always an infallible Rule to go by: What then must follow in this Case? He who keeps the right Road, and arrives at the Fountain of pure Wisdom, and drinks of her inspiring Waters, he is perfected by them, his Head is purg'd of all the Errors and false Principles he had formerly imbibed, they operate on his Judgment, never let him be beaten off his Reason, keep him from making a false Step in his Business, and render the whole Course of his Life calm, regular, easy, and prosperous; but should he unluckily mistake the Road, pretended Learning hangs out her false glittering Lamp, that like a Will-o'-the-Wisp leads him a Wild-Goose-Chace God knows whither. O Heavens, said I! what a great and dangerous Risque is here to be run again? But I beg of you to let me know what are the Characteristicks by which this pretended Learning is to be distinguish'd? Don't you see, replies he, that farther Court, and don't you also perceive a Woman in the Porch genteely dress'd, with an uniform Countenance, quite sedate and compos'd: Now the Generality of the World are deceived by this solemn Air of Gravity and Consideration, which is all Pretence and Grimace, and often impose her upon the more ignorant Part of Mankind for a Lady of surprising Genius. It's common for those

whose Understanding is develop'd of the Cloud of Errors it was immers'd in, whilst they drive along the Road to true Knowledge, to bait at her Counterfeit Palace, by the Way. Is this the only Road they can take, and must they unavoidably make her their Hostess on the Journey? There is a Method of arriving at the Seat of Wisdom without touching upon her. I must further enquire of you who those Men are that walk to and fro within the Court? These, says he, are all Admirers of the counterfeit Lady, who pay their Addresses to her, fancying all the Time that they pay their Devotions to the real Person of true Knowledge under this counterfeit Appearance. Who are these pray, who suffer themselves to be gull'd and imposed upon at such an unaccountable Rate? There are vast Numbers of all Classes of People, says he, who are thus bubbled by this sham Mistress: Here are Poets, Orators, Logicians, Musicians, Mathematicians, Astrologers, Epicureans, Peripateticks, and your Criticks, who love to play upon Words, with many others who might swell the Catalogue to an enormous Size. If I am not mistaken there are Women running up and down in this inner Court, who have a very near Resemblance to Debauchery, and the rest of her Tribe, which you shew'd us but just before. Pray who are these? They are the very Ladies you mention. What do they come in hither too? They sometimes make an Incurfion into this Court, but the first is their Place of chief Residence. Does Opinion with her fantastical Train also ply here? Yes, here they all rendezvous together, for the Dose Imposture gave those Sparks at their first setting out is not entirely work'd off, so that Ignorance and Folly are close Concomitants with them still, nor will false Opinions, and vain Desires be ever eradicated out
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of their Minds, 'till they first get rid of pretended Learning, which can be done no other Way than by entering into a thorough Course of Physick, and so purging off all those noxious and inveterate Prejudices contracted by Conceit and Ignorance, and other vicious Habits, from which, when once recovered, they then enjoy the happy Fruits of their Conquest in the full Felicity of all rational Pleasures, and are plac'd above the Reach of future Contingencies ; but as long as they are under the Dominion of pretended Learning, Folly and Ignorance will ever have the Ascendant, and there will be no Remedy found for their Relief, nor will all the fine Notions imbib'd from this Fountain ever tend to the Improvement of Reason, nor the Benefit of Society ; for whilst those false Principles are perpetually predominant, they must of Necessity play the same Pranks over again, and never be able to repel their Attacks. Which is the certain Road then that leads to the Seat of Knowledge ? Do you see, says he, yonder Eminence, that is quite desert and uninhabited ? And do you see a little narrow Gate, with Grass growing before it, as if it was entirely unfrequented, the Way that leads to it being very steep and craggy, and difficult of access, very few will be at the Pains of tugging up Hill to arrive at so toilsome a Situation ? I perceive all this, said I, very easily : The Hill is vastly high, the Path very narrow, with a dreadful Precipitation on each Side. This is the Road that leads to true Knowledge, and to speak ingenuously, it presents a very discouraging Prospect. You may observe two Women of a robust Constitution, with Health and Vigour in their Countenances, standing on the Summit of the Mountain, and in a bending Posture stretching out their Hands with an earnest Inclination to lend their

their Assistance: I see them, says I; pray who are they? They are Sisters, says he, one is Temperance, and the other Patience. But why do they extend their Hands with such seeming Eagerness? They do it with a View of encouraging those who are inclined to go forward, but stop in the Way, half overcome by the Difficulties they meet with, whilst these are perpetually calling out to them, and exhorting them to push forward, and never slacken their Pace, nor let any Extremity make them give Way, or despair of attaining their Journey's End, exciting them at the same Time to exert their Strength to the utmost Perseverance; letting them know, that if they will but hold out a little longer, the highest Rewards will most assuredly recompence the Pains they at present undergo; for the Fruition will more than counterpoise the unpleasing Pursuit of a Place, which he who happily reaches will certainly find a perfect Elysium of all true and lasting Satisfaction in the highest Degree imaginable. But when they are arrived at the Base of the Rock that stands almost perpendicular, and seems inaccessible, by what Power of Magick do they contrive to climb it up? These Women, says he, descend a few Steps, and bending downward, lend those weary Pilgrims a helping Hand, and by their powerful Assistance they are enabled to surmount this last and greatest Difficulty, which serves to heighten the perfect Pleasures it procures them. When they are arrived at this so-much-desired Place of Rest, they are furnished with a fresh Supply of Strength and Spirits by their affectionate Guides, who promise to conduct them to true Knowledge, and here give them a Prospect of their future Journey, where the Eye shoots itself with Pleasure over flowery Lawns and verdant Meads, through which lyes a smooth, delightful

lightful Road, where they may travel without the least Inconvenience, or so much as a Rub through the whole Course of their Journey, as you may plainly discern. It carries such an Appearance with it I grant you. Don't you see on this Side that lovely Grove there, a most delicious Meadow, illuminated with a most surprising Blaze of Light? This is too extraordinary an Object to escape Observation. Don't you all perceive a magnificent Edifice just in the Middle of the Field? It is very evident. Pray who are so happy as to have their Residence in a Place that seems to be but one Continuation of ravishing Pleasures? This is the Seat of the Fortunate: Here all the moral Virtues keep their Court, in whose Society and divine Conversation there is found an unspeakable Beatitude. This must undoubtedly, replied I, be a Felicity only second to what the Gods enjoy, and is an Anticipation of it here below. Don't you also perceive, said he, close by the Gate, an elderly Matron, of a most agreeable Countenance, quite tranquil and compos'd, her Dress plain and neat, despising all superficial Decorations: She is not, you see, tottering upon a Globe, but stands steadfast upon a square Stone that remains immoveable, and on each Side of her stand two young Women, whom one may very well guess by their Features and Complexion to be her Daughters. This Matron then you are to understand is Knowledge, the two Ladies are Truth and Persuasion: But under Favour, says I, what is the Difference betwixt standing on a round or a square Pedestal? The latter significantly sets forth the Immobility of her Posture, which is a lively Emblem of the Steadiness of her Disposition, not subject to Change, nothing flashy and volatile in her Humour; as she bestows her Favours discriminately, and with Judgment,

ment, so they never admit of Revocation. What are the Bounties she confers upon her Votaries? She endues them with a pure and undaunted Confidence, never to be shaken or affrighted with the worst that can happen; having a full Assurance, and intire Satisfaction of an uninterrupted Felicity as long as they live. This is indeed an inestimable Blessing. But why does she stand without the Gate? To purge them from that stupid Ignorance they were drench'd with, and when the Potion she prescribes them has sufficiently operated and cleans'd them of their former Fancies and vain Opinions, and made them give them all up again; she immediately permits them to enter, and introduces them to the Virtues. This Account does not seem quite clear and intelligible to me. I shall endeavour, says he, to illustrate it by a familiar Example: 'Tis just the same as when a Patient puts himself under the Care of a Physician; the first necessary Step in the Circumstances of the Operation is an Endeavour to remove the Cause of the Disease, and discharge the peccant Humours by Sudorificks, Purgations, or some other Expedient; and when this is once effected, the Malady immediately vanishes, and the Man is reinstated in his pristine Health and Vigour: But should the Patient refuse to follow the Regimen laid down for him, and instead of paying a due Regard to the Skill and Experience of the Doctor, be directed by his own Caprice, and take nothing but what is palatable, submitting himself to Chance, must not you necessarily conclude such a Person is in a fair Way to dye? Now, Sir, said I, you speak very intelligibly: The Case is exactly the same betwixt Philosophy and her Pupil, she presently feels his Pulse, pulls him all asunder, strips him to the Soul, and whatever evil Qualities she perceives incor-

incorporated in his Constitution, she purges them quite away, and by this Means brings a great deal of Vanity to Light, which being ashamed to shew its Face, shrinks away, and leaves the Mind sound and healthy, and fit to receive the divine Precepts that are to enlighten its intellectual Faculties. What are those vitiated Qualities so destructive in their Consequences which you say a large Dose of Learning so effectually sweeps away? They are Ignorance, Error, Pride, Voluptuousness, Intemperance, Anger, Avarice, and the rest of that pernicious Tribe with which Imposture drench'd him so plentifully at entering the first Court. After a thorough Purgation, whither does she send him? He is then licensed to enter this last Court, and is introduced to Science, who leads all the Virtues in her Train. Pray what are those Virtues? Don't you see within the Gate a Parcel of amiable Ladies, adorn'd with a serene, modest Behaviour, neither dress'd up with wanton Curls, nor any of those artificial outward Ornaments, which are the manifest Indications of a deprav'd Mind? I see them, said I. Pray what are their Names? The first is Knowledge, and the rest, who are all her Sisters, are Fortitude, Justice, Probity, Sobriety, Modesty, Liberality, Chastity, and Benevolence. These, surely, must be the beautifullest of all Women. O Sir, said I, Words are not able to express the future Hopes you raise in my Breast from Prospects so delightful. If, said he, your Understanding receives any Improvement by what I have related to you, and you are determinately resolved to carry it into Practice, you will find, that your strongest Expectations will have answerable Returns made them, and that your Hopes have not been in vain: The bare Thought of Neglect in so essential a Point carries such Scandal

dal and Infamy with it, that I am almost stung to Madness at the imaginary Imputation. I hope you will strike in with the present Opportunity of establishing your future Felicity, by being Proof against Folly; and as you are sufficiently aware on't, I presume, Gentlemen, said he, you will be able to stand your Ground. But whither do these Ladies carry their new Converts? To their Mother, whose Name is Felicity. And what Commission is she invested with? Do you see that Path leading to the Mount, on which stands a Citadel for the Security of the three Courts? In the Porch a Lady with an immortal Bloom in her Countenance, sits upon a lofty Throne, her Dress quite genteel, but not fantastical, but the Crown upon her Head is exquisitely beautiful, and not more wonderful for its Richness than the Elegance of its Device, and this, said he, is Felicity. What peculiar Office is annexed to her, or how does she treat the Person presented to her? She crowns him with a Crown communicative of her own Beatitude, and all the Virtues do the same, so that he looks like that Conqueror at the Olympic Games, who was smother'd under a Pile of flowery Chaplets. But what mighty Victory has he obtain'd, that can entitle him to such a Profusion of Honours? The greatest, replies he, of all Victories; the subduing his irregular Passions, which were so many furious wild Beasts that held him under an intire Subjection to their brutal Lusts and Desires, and the Liberty arising from such an abject Servitude, as it is the most delightful, so it is the most glorious; and now those domineering Tyrants are Slaves to him in the same Degree he was formerly to them, for he keeps them only to administer a Kind of Jest to his higher Pleasures when he

he is disposed to give Nature a Relaxation and keep her from sleeping over her Philosophy. My Curiosity, says I, is awakened to the highest Degree to learn what Kind of Monsters these must be. Ignorance and Error, says he, march in the Front, and there are not upon Earth two Beasts more baneful to Mankind than strong Prejudices, and confident Mistakes, which make Men mismanage their Affairs, and put them upon a great many incongruous and unwarrantable Actions: Then come Grief, Pain, Covetousness, Intemperance, and all the whole Forces of Vice and Immorality in the Rear, all put to Flight, and driven out of the Field by his invincible Fortitude. The wonderful Work, says I, that is made about *Hercules's* mighty Labours, is nothing in Competition with this divine Virtue. But, under Favour, Sir, what Advantage can this Champion gain from wearing this triumphal Crown, for I can't see that it is any Thing more than a Piece of ornamental Pageantry? I can assure you, replies he, that there is a most surprising Virtue infused into the Person who wears it, raising him to such an overtowering Height of Felicity as is far above the Assault of Malice, or common Accidents, and like a brazen Wall repels the Darts of Fortune that return blunted against herself: And thus he finds an Happiness within himself, absolute and independent, neither subject to Accidents, nor the Control of others. This is really glorious Victory, and well worth boasting of. But whither does the Hero go, or in what new Exploits does he signalize himself to preserve the Lustre of his Crown from fading away? The Virtues receive him again, and re-conduct him to the Place where they first took him up, and here they evince him of the scandalous wretched Life unthinking Mortals lead, the absurd Temerity of their

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Actions, and how egregiously they play the Fool, most liable still to be imposed upon where they are most deceived, some being led away by Debauchery, some by Arrogancy, and others by Ambition and Avarice, and they are such absolute Slaves, that they drag their Masters Chains perpetually, and are tied to the Oar for Life, never being able to make their Escape hither, because they either neglected the Advice the Genius gave them, or involuntarily lost the Road to true Happiness. All this, says I, is probable enough ; but I own myself at a Loss to account for the Virtues leading this happy Man to the Place from whence he came : This is done for his stronger Confirmation, that he may now visibly see that Deformity in others which he was incapable of observing whilst he himself was abused by Error and Ignorance, and insensible of Reproach. A Person who is once wholly convinced is half reformed, and has already made considerable Advances towards a thorough Reformation : This Case is his exactly, for his Understanding lay a long Time absorb'd behind a Cloud, incapable of discerning between moral Qualities and the Nature of Good and Evil, which made him agree with the Multitude in a wrong Choice, 'till upon pure Conviction, and by the mere Force of Truth, he became convinced of the Follies and Miseries of the Generality of Mankind, and gained a competent Knowledge of what constitutes a perfect and lasting Satisfaction, and has learned to give the Preference to Things according to their Dignity and Worth. After he has made this Experiment are his Faculties regulated accordingly, or what are the Occupations which principally engross his Time ? He is quite free, and Master of himself : for let him go where he will he can receive no Damage, but is always in a State
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of Happiness, out of the Reach of Fear and Anxiety, and is as safe as a Ship in a Harbour, and his Company will be as acceptable to all Ranks of People as the Visit of a Doctor is to a Patient who has the highest Opinion of his Abilities, and hopes for Life from his Prescriptions. Is he, says I, intirely out of any further Danger from those ravenous Beasts of Prey, from whose devouring Jaws he so luckily made his Escape? He has nothing left to dread from that Quarter any more, for he has disabled them all, and neither Pain, Poverty, Intemperance, Avarice, nor any of those infesting Harpies will be able to make any Impression on his Mind, or throw him out of his Satisfaction; he is now impregnable to all the battering Engines or Assaults that all the Enemies to Virtue can play against him; and though it is observable that the larger Serpents constantly prey upon the less, yet where one has been bitten by another, it is a certain Preservative, and none will dare venture upon him ever after, knowing very well that he is now fortified by a superior Poison that is a counter Antidote against theirs; so is this Man who has drank plentifully of the pure Fountain of sound Learning, furnished with a counter Charm by Wisdom and Knowledge against all the Attacks of Ignorance and Folly.

As your Generosity has hitherto indulged me in a Manner most agreeable to my Wishes, I will not stand upon Formalities, nor make any Excuse for asking you who are those descending the Hill? Some of them have Crowns on their Heads, and Joy brightning their Eyes; others put on a sorrowful dejected Brow, that throws a Gloom all around them, looking like Men thunder-struck, all maimed and battered, and seem as if they were Prisoners guarded by a Crowd of Women. Those who are crowned, says he, have arrived safe at the Seat of

Philosophy, in whose Conversation they have discovered so many desirable Excellencies, that they are quite enamoured with her ; but they whose Brows are not bound with victorious Laurels, have been rejected by her, for being disqualified ; others have miscarried through a lazy indolent Temper, who after a great deal of Travel, quit the Advantages already gained, and when Patience was just stretching out her Hand, to help them over the last Difficulty, their Resolution staggered, and they rolled down the Descent so fast, that good Fortune could never overtake them. Very heroic truly ! but what Women are those who are close at their Heels ? They are Grief, Pain, Despair, Ignominy and Ignorance ; they are in a most hopeful Set of Company, said I. Now, when those scandalous Deserters return to Luxury and Lewdness, Inhabitants of the first Court, they plead the Insufficiency of Philosophy, in Defence of their infamous Apostasy, alledging the insupportable Fatigue she requires, before she can be attainable, without any satisfactory Reward for the infinite Toils they must undergo, whilst they can here live at Ease, and riot in a Round of continual Delights, And is this a Place in Reality that can afford such Scenes of Pleasure ? If Drunkenness and Gluttony deserve the Name of Pleasure, here she is idolized, for sensual Satisfaction, common to Men with Brutes, have, in their Esteem, the Supremacy over all others. To be always brim full of Delicacies, and swim in Luxury, is, I must own, a most refined Piece of Epicurean Philosophy ; but who are those Ladies with such an Air of Jollity and good Humour ? These are Opinions who introduce those to Instruction who are travelling to the Virtues ; and they are constantly employed in this Office, for when they have ushered in one Company, they instantly return to convey another ;

another ; and they never fail extolling the happy Condition of those who have arrived at the Period of their Journey, which is a strong Incitement to others to follow. I did not imagine, said I, that Ladies of such Levity were admitted, even in the most remote Circumstances, to any Fellowship with the Virtues. You are perfectly right, for Opinion is kept at such an awful Distance by Science, that she never dare so much as appear in her Presence ; but as soon as she delivers up her Charge to Instruction, she goes back in Quest of new Comers ; As Merchants, when they have unladed their Vessels, set Sail immediately and return freighted with another Cargo. I find an Accuracy in the Account you give of every Thing most surprizingly just ; but you have not told us the particular Directions the superintending Spirit gives those who are setting out into Life : It is in brief, bravely to stand and maintain their Ground, and let no Pusillanimity ever seize them, or prevent them from surmounting whatever Impediments are thrown in their Way ; and I earnestly recommend the same Lesson for your future Conduct, and that nothing may deter you from making a thorough Proficiency in a Life of Virtue. I will be as diffusive as possible upon this Subject, and not omit one Tittle in the Relation, in Hopes that it may produce in you suitable Fruits, if you shall preserve in your Memory but even a few of these Maxims to govern your Practice, which must unavoidably profit you, unless you are shamefully unmindful of what you have heard. Here pointing with his Cane, he asked us if we saw that blind Woman standing upon a Globe, which he had before told us was Fortune. We replied that we did. The Genius warns every Body to place no Manner of Trust or Confidence in her Promises, and never to reckon any thing properly their own that came

from her, for it would never be of any long Duration; for, continues he, this Lady is so fickle and fluttering in her Humour, that the Favours conferred to-day, to-morrow she revokes; nay, every Man's own Observation will furnish him with innumerable Instances of the Inconstancy of Fortune; and since Resumptions are so frequent in this Case, and that there is no Dependance on her Favours, the Genius advises all People not to hold their Happiness at the precarious Tenure of her bare Will and Pleasure, but take Things just as they fall out, and receive her Favours with the same Indifference they would resign them. This is the only Method to be safe against her Trifling, for she acts all at Random, and in a perpetual Flux, without any View or Design. We should therefore never shew any Passion or Resentment at her Proceedings, which are intirely influenced by Chance. We must never therefore look upon her Bounties as Things we can call our own, nor behave like some griping Bankers, who are highly transported with receiving Money, imagining they are to carry on their own Interest with it for ever; but when it is drawn out again, we can perceive a heavy weight hang upon their Brow, and that they are as much out of Humour, as if there was a real Injury done them, never reflecting at the same Time, that they are but Cashiers, intrusted with the Sum, upon Conditions of repaying it on Demand. These are some of the Instructions designed by the Genius to fortify Men's Minds against the Assaults of Fortune, who presents all Sorts of Faces, now takes away what she had bestowed, and soon after perhaps restores it threefold; and it is not improbable, but she may turn short again, and like an enraged Frantick, sweep away not only her own Favours, but every Thing they are possessed of, and leave them naked

to the World. Upon these Considerations, the directing Spirit advises them to make the most of what they can get from Fortune, for as every Thing may serve to some Purpose, so may her Liberalities be instrumental to some noble End, which they are enjoined to set out instantly in Quest of, and when once found, there will be no Need of rambling for further Happiness, for this will be an eternal Advantage. Where is this inexhaustible Mine of Felicity? Where, said I, are these fortunate Islands to be found? If he can once arrive safe at the Seat of Learning, replies my Instructor, she will open such hidden Treasures, that he may be perpetually enriching himself, and she be never a Jot the poorer. But what excellent Qualities will her Bounties convey to him? They will furnish him with Knowledge, which will make him look into Things, and teach him to rate them according to their respective Value. Now it is of the last Consequence, to be able to pursue the right Ends of living, and to understand the true Purpose and Significancy of Life. This is a valuable Present indeed, and which he need not fear being recalled. These are the true Riches which will ever stick by him, and which he may travel with, without any Danger or Incumbrance, and even in a Shipwreck, may easily swim away with: and this is the Reason why the Genius is so very urgent with them, to be bold and resolute, pressing them to push forward as fast as they can, to reach the Goal, where they are to receive so inestimable a Reward; and when they are come up to those Ladies, who, I told you before, represented Pleasure and Intemperance, &c. they have positive Orders to pass them by, and enter into no Manner of Intimacy with them, nor to stop, though ever so short a Time, till they reach pretended Learning; and here their Stay is to be of no Continuance,

tinuance, no longer than just what barely suffices for furnishing them with Conveniencies for their Journey, which they are no sooner equipt with, but they must set forward to the Seat of true Learning or Philosophy, with the utmost Expedition. These are the Directions of the Genius, and whoever either neglects or contemns them, will act in the Depth of his own Foolishness, and become miserably wretched beyond all Example. Thus, Gentlemen, have I fully explained to you the Mythology of the Picture, which I have closely examined, and explained in all its Divisions: But if any Thing occurs to you that requires Information, be so candid, pray, as to let me know it, and I shall most chearfully use my Endeavours to satisfy you. Without further Compliment, I shall make free, and lay hold of the Privilege you have been pleased in so obliging a Manner to grant us, for I must own to you, I don't clearly perceive what it is, that the Genius in particular directs to be received from pretended Learning, as the best Provision towards a happy Life. They are Things, I can assure you, that may be of Service, by a proper Application of them. Pray, Sir, said I, what are those Things that may be of such mighty Advantage? An Acquaintance with all the Parts of polite Literature, which is not only the most agreeable Amusement, but will also enlarge the Mind, and furnish it with a new Set of Ideas, both salutary and refreshing, and brighten the misty Prospects, dispel the heavy Fogs, scour the Rust off the Soul; and, as *Plato* has very well observed, will serve as a Bridle to check the intemperate Sallies of ungovernable Youth, and keep off the Attacks of Immorality, to which an idle Person is entirely open and exposed. Is there an absolute Necessity of touching upon this charming Coast, and tasting of its Delights, in order to arrive at the
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Seat of true Learning? It is by no Means essential, yet I cannot help saying, that it will bring its Advantages with it, as it will be instrumental, in some Respects, to imbellish the Understanding, and illuminate the Mind by some improving Reflections; but this will amount to little more than a few loose superficial Thoughts and wild Ideas, which may serve for an outward Adorning; but as to the inward Man, the subduing of sensual Passions, despising unlawful Pleasures, with an intire moral Rectitude in all his Actions; these, I say, are not to be drawn out of this Fountain. Do you say then, that polite Literature contributes nothing to moral Improvement? Permit me, Sir, to give it as my humble Opinion, that the liberal Sciences signify little, as to that Point, but I will readily allow, at the same Time, they are not without their peculiar Excellency. To illustrate the Matter: Though we may understand a Foreigner by the Help of an Interpreter, yet surely it will not be amiss to learn the Language ourselves. Thus you see Probity is attainable, without the Help of Education. But, says I, do you think Scholars are not in a fairer Way of making Advances towards Virtue, and of gaining the Point, than the illiterate Vulgar? It does not appear to me that they are, for Theory and Practice are two distinct Things, and Men of the finest Speculations are often guilty of the most shameful Enormities, notwithstanding the natural Repugnance that may seem between them: So that let them boast ever so much of the superlative Power of this Philosophy; it shrinks when put to the Trial; for the Bias of the Mind leans still towards Vice, and revolts from the most rigid Doctrine to the loosest Principles, as if Men were intirely ignorant of the Nature of Good and Evil. Tho' a Man may have his Head filled with
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abundance of refined Notions, so that he be able to teach the Sciences all round, yet notwithstanding, how frequently do we see this very fine Gentleman come reeling out of common Brothels, a meer effeminate Fop, perhaps a sordid covetous Niggard, a tricking Knave, or an infamous Traitor? And how many Men of admirable Parts are liable to these scandalous Imputations, who live quite contrary to what they profess, and are such contemptible Wretches, that they even dishonour human Nature? What I have here said may be sufficient to convince you of the palpable Inconsistency of Practice and Pretension. This is really Truth and Nature, drawn with a very impartial Pencil; and I flatter my self that you look upon it as an unreasonable Fancy. Is it because a Man's Memory is furnished with a few shining Sentences, he must consequently be a Man of strict Morals, and that nothing deserves the Honour of a Competition with him? I must confess, says I, when one looks nicely into the Merits of the Cause, polite Literature loses the Advantages it seemed to have upon a superficial View; and as you have flattered the Case, it must intirely disclaim all Manner of Preheminence. But what is the Reason then these Gentlemen are lodged in the second Court, just on this Side the Pale of true Knowledge? This Vicinity, though it seems to plead with some Colour in Favour of your former Opinion, I shall easily refute and convince you, that it is productive of real Advantage. I must inform you, true Knowledge frequently makes Profelytes of the most abandoned Libertines, who pass immediately from the lowest Degree of Immorality to the highest Pitch of Virtue, and without ever paying a Visit to these Gentlemen in the middle Court, they are translated from the last Court to the first. I cannot see, says I,
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those fine educated Gentlemen stand in any Degree of Preference above the common Herd of Mankind. This must be owing to a lazy Indolence, or an untoward Disposition to learn the proper Lessons of their Duty; for if they set about it with Warmth and Inclination, they would proportion their Application to the Dignity and Importance of the Thing, and would not be hurried on in these vain Pursuits, at this unaccountable Rate, and neglect those more valuable Blessings in their Power. How so, said I? Because those Gentlemen in the second, proud of a liberal Education, suffer their Vanity to impose upon them so vastly, that they flatter themselves they know all they are ignorant of, and take no more Pains with themselves; for Conceit begets Ignorance as naturally, as one Error does another; and thus they neglect any further Improvement, rambling in Impertinence, floating in Uncertainties, flourishing and beating the Air with petty Amusements, never once forming a true Judgment on Things, and incapable of discovering the Imperfections and Infirmities of Nature. You may observe, Opinion makes frequent IncurSIONS out of the first Court into this, which plainly demonstrates them under the same Predicament with the Generality of Mankind, unless they leave their Follies behind them by the Aid of proper Reflection, and become thoroughly convinced, that they have been carried away by false Appearances, and are determined to sit in Judgment upon themselves, without any partial Favour to the least Foible, Levity or Indecorum, putting their future Conduct under proper Regulations, and walking through the whole Course of their Lives, by the Rules of Philosophy in the strictest Sense. I hope, Gentlemen, says he, that you will always lodge this Discourse faithfully in your Memory, and that the Directions will have due Force on your Minds, and that

that you will not defer one Moment the beginning to live according to the Rules of right Reason, which these Observations will sufficiently enable you to do. You must frequently recollect your Memory, and stand the Reproaches of your Mind, upon your past Errors, and triumph over them by a future Alteration of Conduct. All other Learning, but what tends to this laudable End, is mere trifling and fruitless. Sir, said I, we shall endeavour to produce the happy Fruits of your Instructions, by continual Advances in the Improvement of all our better Faculties, agreeable to your generous Incitement, which we will constantly cherish in our Minds. But I cannot forbear expressing my Impatience, to know why the common Liberalities of Fortune, such as Life, Health, Riches, Fame, Posterity, Victory, &c. why these, I say, are not to be accounted good, and why the contrary to these can be maintained to be no Evil. This appears to me a strange Paradox, and does not a little perplex me. I should be under the highest Obligation to you, if you will condescend to explain this Riddle, which seems so very inexplicable, according to the confused Notions I conceive of the Matter. I will endeavour to set you right in this Point; therefore I shall propose a few Questions to you, and I expect that you will deliver your Sentiments with Candour. I promise you, Sir, said I, to speak my Mind very freely. Suppose then a Person leads a profligate vicious Life, do you account Life an Advantage in such a Case? I should much rather deem it the greatest Disadvantage. The bare Privilege of living without other Consideration, you must allow then, carries no intrinsic Value with it; therefore the Advantage or Disadvantage arises from the Difference in the internal Qualities of the Mind, as they are more or less inclined to Virtue or Vice. What do you say, that Life is at the same Time a
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Happiness and a Misfortune? I do affirm it to be so precisely. Have a care, Sir, said I, for I am almost satisfied that you advance a self-evident Absurdity, it being a Contradiction in Terms to say, that the same numerical Thing should be both good and bad; and consequently must be supposed to be profitable and prejudicial, and at once the Object of Desire and Aversion. That is indeed, replies he, a most wild and extravagant Chimera. Life is undoubtedly a very grievous Detriment to those who abuse the Blessings of it, but then it does not follow from hence, that Life in it self can be a real Mischief. I plainly perceive, said I, that there is a wide Difference, in strict Propriety of Speech, between Life considered barely in the Abstract, and as it only signifies Existence, and when it is taken in its utmost Sense, with Regard to its Ends and Relations, and the Perfections or Imperfections of its Offices, restrained within their natural Limits, or let run riotously without Controul. You grant me then, I find, that Life, in the simple Sense of Being, is neither Good nor Evil; but as the Scene of Action lies, it creates a real Utility, or a real Disadvantage, for otherwise the Virtuous and the Wicked would be indiscriminately miserable alike, as they equally enjoy the Privilege of Life. Your Reasoning, Sir, said I, is so very just and particularly convincing, that you perfectly command Assent. As Life, continues he, is common to good and bad Men, it must doubtless be a Thing perfectly indifferent in its own Nature, and its respective Value must turn upon the Use that is made of it, for Significancy is the proper Test of its Qualities, determinable by its rational Capacity. A Surgeon, for Instance, must not have those Praises paid merely to his Profession, that are only due to his Merit, for tho' lancing and

cauterizing are serviceable; if they are performed seasonably, and with Dexterity, in Cases absolutely necessary, yet to a Man in a sound Habit of Body, such Operations would be destructive of the Health already confirmed. The Case is exactly the same, in the Œconomy and Conduct of Life; the Performance of all our Actions should be nicely accommodated both to Time and Place, so that nothing be unseasonable or improper. I shall now beg Leave to put another Question to you; whether would you chuse to live with Ignominy, or die with Glory? Good Gods! who could hesitate one Moment, to know on which Side the Verdict ought to be given, when Infamy and Honour are placed in opposite Scales? This, Sir, said he, is true Fortitude and Nobleness of Mind; and this Inference, from Premises fairly and honestly deducible, plainly concludes, that Death is always more eligible than Life, and therefore nothing is evil in it self; for as it falls in with the Intention of Nature, Dying certainly carries no moral Turpitude with it precisely taken; and nothing makes it an Evil, but the scandalous Circumstances attending it. 'Tis as visible to me as the Light, said I, and all Objections intirely vanish; by the same Parity of Reason, continues he, we may prove, with Reference to Health and Diseases, that the former is sometimes a Misfortune, as frequent Events are undoubted on its Side, to enforce so unacceptable a Conclusion. What you say is very defensible, for we are furnished with many Examples to evince us of the various Disasters Men have run into, by the Encouragement of a vigorous Constitution, which it were happy for them, if they might have avoided, even at the Expence of their Health. Let us now proceed, says our generous Instructor, to scrutinize those considerable Pretensions to Advantage, that Riches seem to lay so incontestable a Claim

Claim to ; and if I am not very much mistaken, it will require no great Strength of Argument to manifest, that those Things so much valued are miserably empty and insignificant ; and where is the Necessity of combating by great Dint of Reasoning what is plain Matter of Fact, proved by innumerable Instances, for nothing is more common, than to see Grandeur with all its glittering Parade of Equipage belong to some scandalous Possessor, whose Magnificence and Figure serves only to set his Insignificancy in the most conspicuous Point of Light ? I cannot help feeling my self, I must own to you, said I, most sensibly touched with a conscious Pity for those miserable Wretches. I perceive then by this, that it is apparent to you, that Riches avail nothing towards the Advancement of Prudence, nor establish a right Set of Principles for promoting Virtue and Happiness. It seems to me, that Riches run perfectly counter to these, and are rather Incentives to Vice, than conducive to Virtue ; or how could it possibly happen, that such a general Depravation of Morals should be always an inseparable Companion with, and ever imputable to, the Rich. You grant me then by your own Concession, that Affluence of Fortune contributes nothing towards furnishing a Man with any good Qualities. I acquiesce intirely in all you say. The nice Criterion or Touch-stone of the intrinsic Value of any Thing is its answering the End of our being in the Improvement of Virtue and Happiness, to the attaining of those Perfections Riches prove no ways serviceable ; it necessarily follows, that they bring no real Advantage to the Owners, but being unattended by Virtue, must be only supplemental to the gratifying vicious Inclinations. How then can that Thing be absolutely good, that in some Cases a Man had much better be without ? Thus it is

demonstrated, that Riches applied to the Pageantry of Life, whose Lustre is only in the Imagination, are vastly prejudicial; but when put under the Direction of Reason, may prove, I as readily grant you, of very great Advantage. You must always remember then, that Riches are indifferent in themselves, and only good or bad for us, accordingly as we use them: In the Hands of a Man of Probity and Discretion, highly advantageous, in the Hands of an unthinking Profligate, they are like an ill-sheathed Knife, that will cut its Owner. To bring this to an Issue, the over-rating of these Things is the Occasion of all the Irregularities that disturb the Peace and Order of the World, and bring such an Inundation of Miseries upon Mankind, vainly and inconsiderately fancying, that the Felicity of Life intirely depends upon being furnished with Materials for Pleasure, which they are so violent in the Pursuit of, that they stick at no Villainy for the Purchase; and all this Mischieff is occasioned for Want of a right Notion of what is really good. Thus, my dear *Isabella*, the sage Dervise finished the wise *Greek's* Allegory on human Life; though his Delineation be a little perplexed, and the Colours not disposed of every where to the best Advantage; yet there is something in the whole that may give thee Instruction as well as Entertainment; which that you may never want, shall be the earnest Prayer of thy ancient Mother,

Constantinople the 25th

Day of the 8th Moon.

SE L I M A.

F I N I S.

